The Churchman

THE REV. HENRY N. HUDSON, EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XXII, NO. 52.—WHOLE NUMBER 1144.

PUBLISHED FOR THE PROPRIETOR. NEW-YORK, SATURDAY, FEBRUARY 19, 1853. AT NO. 9 SPRUCE-STREET

Daily Public Worship.

☞ Public Worship is celebrated every week-day, in this city, and Brooklyn, as follows:

In Trinity Church, ...	At 9 a. m. and	3 p. m
St Luke's Church,	7 "	" 5 "
Church of the Annunciation,	9	4
Church of the Holy Communion	8 "	" 6 "

Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7. On Saints' Days second service [with offertory for the poor] at 11 a. m.

Emmanuel Church, . . .	8½ a. m.	
Church of the Nativity,	9	
Church of the Transfiguration, ¾ to 9 a. m.		6 p. m.
St Luke's Church, Brooklyn,	8½ a. m.	

On Festivals and Fasts, a *Second* Service at 5 p. m.

Grace Church Brooklyn Heights,	9 "	5 "
On Fridays, Evening Prayer with Lecture at		8 "

It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

Calendar for February.

20 Second Sunday in Lent.
24 St. Matthias the Apostle.
27 Third Sunday in Lent.

MARCH.

6 Fourth Sunday in Lent.
13 Fifth Sunday in Lent.
20 Sixth Sunday in Lent: Sunday next before Easter.
21 Monday before Easter.
22 Tuesday before Easter.
23 Wednesday before Easter.
24 Thursday before Easter.
25 Good Friday. [Proper Psalms instead of the Psalms for the Day.]
The Annunciation of the Blessed Virgin Mary.
26 Easter Even.
27 EASTER DAY. [Proper Anthems (printed immediately before the Collect) instead of "*Venite Exultemus.*" Proper Psalms instead of the Psalms for the Day.]
28 Monday in Easter Week.
29 Tuesday in Easter Week.

Poetry.

For the Churchman.

February 8th, 1853.

Mr. Editor: I accidently came across the following beautiful lines, written upon the Prayer Book. They were presented to me in manuscript form, by a lady, for my perusal, which I had no sooner done, than I concluded to have them made public. I have never seen them in print, and think they will be acceptable to all true lovers of the Church. Your sincere friend,

C. F. H.

We wont give up the Prayer Book,
Our holy Church's pride;
On every page of which we read
Of Jesus crucified;
The blessed form of wholesome words,
To lead our minds away
From earthly thoughts and vanities,
And teach us how to pray.

We wont give up the Prayer Book,
With martyr's life-drops wet;
In which the wisdom of the past
Like precious pearls is set—
And rich perfumes that sweetly rise
From some fair garden bed,
The fragrance there of Scripture truth,
O'er every leaf is spread.

We wont give up the Prayer Book,
It is our charter bond—
And still we'll hold it to our hearts
With feelings warm and fond;
We'll cling to it as something dear,
Devotion's cheering aid;
The Bible first, and then the prayers
Our holy fathers made.

The Doctrine of Moral Proportions.—We have seen that for the knowledge of truth as it is in the material world, we have to go to the history of *nature*, to consult the order, amplitude, and variety of the works; and that our knowing can extend no further than as we observe and interpret her doing. In like manner, the principles of truth as it is in the moral world are to be sought for in the history of *time*, in the collective sense and reason of mankind, as appearing in what they have thought and done.

And a little well-aimed study in this quarter will bring us upon the doctrine of moral proportions. We shall learn that here all truth, so far as we can reach, is relative, conditional, and restrained to particular measures and ends; that in the complexion of right and good, there are many parts all fitted to each other, and standing together in a certain harmony: that well-being dwells, so to speak, in a balance and equipoise of various principles, whereof that which is best if kept in its place and degree, may become worst if taken out of its place or pushed too far. For example, who does not know that what were good manners in a house of prayer, might be very ill manners in a house of feasting; that to tell one's neighbor what is not true for the purpose of saving his life, is quite another thing than telling him an untruth, with a view to get his money; that killing a man may be murder or charity, according to the circumstances wherein, and the purpose for which it is done. And so the rules (observe, we say *rules*, not *principles*) of virtue generally are variable, as having reference to times and occasions: rights are not the same in all, because rights grow out of duties, and duties vary according to places, persons, and capacities. If men get to placing their felicity, as they are too apt to do, exclusively in some one thing, they are almost sure to turn that very thing, however good in itself, into a curse; because felicity is compounded of many things, and its best issues are often from a reconciliation of seeming opposites. For man's nature is highly composite, is made up of various capabilities, to which there are answering objects; and all those capabilities must be fed and cherished together, else none will thrive, and bear its proper fruit. Thus "the web of our life is of a mingled yarn;" our moral health lies in a harmony and consistency of divers elements and principles, whereof none must be overworked: freedom, for instance, is not a good, save in combination with other things, such as order, justice, honor, good faith; nor do these combine well but in certain proportions: and the test of real wisdom is, that we do not so construe any one place of duty, or line of truth, or item of good, as to make it cancel or cross another.

All which, be it observed, is a very different thing, and demands far other powers, than to take some one admitted truth, and whip it out into all its possible consequences, and then fall to cursing such as have taken upon them to remember more of truth than has come under our special patronage. And therefore it is, that a man of one idea, one motive, and one end, never can understand the uses of circumspection, of having an eye out on every side; and he gets ahead much faster than one who has many ideas, many motives, many ends, to carry along together; and the difference is, that the latter works in with things, the other—talks, and is a huge benefactor to the world, save in his action.—*Church Review.*

The Bishop of Sydney.—The Committee of the Society for the Propagation of the Gospel had a numerous meeting at London on the 21st of Jan., for the purpose, among other things, of presenting an address to the Bishop of Sydney, on the occasion of his visit to England. The Chair being taken by the Bishop of London, the Rev. Ernest Hawkins, Secretary of the Society, read the address; whereupon speeches were made by Sir Robert Inglis, the Rev. Sir. H. Dunkinfield, the Bishop of London, and the Bishop of Sydney. The occasion was full of interest, and the speakers apparently in the happiest temper and preparation for it. From the noble speech of Sir Robert we make the following extracts:

We cannot but recollect that within the memory of some, within the lifetime of many, certainly not more than sixty-five years ago, that great colony, over the spiritual interests and ecclesiastical concerns of which the Right Reverend Prelate presides, was founded without the slightest reference to religion, the only real bond of society; that the first emigrants—involuntary emigrants, but not the less deserving of the Christian care of a paternal government—were sent forth laden with their crimes without any spiritual assistance whatever, till, while actually in the river, before they set forth, the destitute state of these unhappy beings came to the knowledge of one whose name in this room, as I hope in every other room in England, will never be mentioned without respect and gratitude—till it came to the knowledge of Mr. Wilberforce, who, availing himself of his intimacy with Mr. Pitt, obtained some alteration, a very little alteration, in the arrangements then made. But for many years there was but one minister of the Gospel—one minister of our own Church, who claimed or possessed the right to administer the sacraments of the Church of Christ in that colony. That chaplain was indeed one of the most remarkable men that ever appeared, I will not say in the Australasian provinces, but in the latter days of the Church—I allude to Mr. Marsden [hear]. It was not, however, until within the last thirty or forty years, that we had any dignitary of the Church there at all, and then the Right Reverend Prelate worthily filled the first dignity created in that province [hear]. On his return from that mission some seventeen or eighteen years ago, he came to receive—I will not talk of the reward of his labors, or even the recognition of them—but the increase of his means of usefulness, and contributions, as we all know, for the building up of the Church of England in those provinces [hear, hear]. And what has been the result of his labors? The address has informed you that five sees have been created in the diocese over which he was originally called to preside—two of them in large part created by his own self-denying sacrifices, which are worthy of any, the best age of the Church [hear, hear]. Let any man read his journals, and then he will see what a Christian Bishop can be in the midst—I must not say of heathen darkness, but of dangers and difficulties, which we, "Gentlemen of England, who live at home at ease," can scarcely measure with our imaginations [hear, hear]. When we read what he has done at a venerable age, and under circumstances which rendered his efforts more painful than they might have been to many—when we see how many churches he has assisted in founding, how many churches he has consecrated in that wild wilderness in which he did not find one.—I say, my Lord Bishop of London, that this society, instituted for the propagation of the Gospel, and more immediately concerned in the extension of our own beloved portion of Christ's Church, must look with deep gratitude at the services of one who comes amongst us as the Bishop of Sydney now comes [hear, hear, hear]. There is one point on which I feel a great personal interest, and I trust I may be permitted to thank the Bishop of Sydney for the strength which he has given to the men who have been contending against the pretensions of the Church of Rome, by that admirable protest which was printed by order of the House of Commons, and which contains so masterly a survey of the claims of the Church of England, and of the futility of the claims of the Church of Rome [hear, hear].

Not the least valuable fruit of this meeting is its having drawn forth the subjoined editorial in the columns of the *London Evening Journal:*

An English Bishop from the Antipodes is, happily, not so impossible a sight as it would have been a very few years back; but the visit of Bishop Broughton, the Metropolitan of Sydney, is an event which demands something more than the mere record which we gave in our Saturday's impression of his reception by the Society for the Propagation of the Gospel. Seventeen years ago, Archdeacon Broughton was consecrated Bishop of Sydney; and he now returns to England as the metropolitan of five subordinate bishops—a circumstance which was naturally and appropriately dwelt upon at the meeting on Friday. The old and stupid Erastian policy which refused the American colonies their full and essential religious organization—and which materially contributed to loosen their allegiance to the Imperial Crown—has been tardily and slowly relinquished in our remaining dependencies.

The broad solid fact is, that the Church of England is outgrowing its clothes. It is no longer simply the Church of England. It is the Catholic Church of the Anglican rite, diffused over every climate of the world. To speak of the Church at Sydney as being suffragan to the Church of Lambeth will, some day or other, bring us into serious difficulties. We see no reason whatever why the Australian Church should not be, in many matters, as independent of us as is the Church of the United States. It is true that no Church in true communion can be, or ought to be, independent in the strictest sense of the term. There will always be canonical acts to communicate and to reciprocate—there will always be limits within which mutual advice and co-operation will be necessary. Ecclesiastical isolation, or even separation, does not follow from ecclesiastical independence. But in Church matters, as well as in affairs of State, we must be wise in time. We are gradually giving to the Colonies Constitutions, Parliaments, free Courts of independent jurisdiction, and sovereign rights in all local and colonial matters. Appeals are discouraged, and are only resorted to—or rather permitted—in the rarest cases. A few years ago, the Colonial Church was a pensioner on the bounty of the Incorporated Society in Pall-mall. And great indeed are the blessings which that Society has conferred on the colonies. But for its steady munificence, the thrones of our twenty-five colonial Bishops would never have been erected. Yet, notwithstanding the invaluable services of that great institution, we are glad to find an impression growing, both at home and abroad, that, so far as regards any given diocese, the tutelage and bounty of the Society—or, to speak more precisely, of the Mother Church—must come to an end. As in temporal, so in spiritual things, a mother's especial labor of love is for a time, and for a time only. Her peculiar duties have their term and limit.

As regards what we may now call the Imperial regions of Australia, it is a duty which the Church of Sydney and the Church of England owe to each other, that they should at least prepare to assume their natural relations—that they should train themselves, as thoroughly and as completely as they may, for their inevitable future. It were unworthy, both of Australia and of England, that they should long retain their existing mutual attitude. And we are glad to find that in Australia a recognition of their own spiritual duties is springing up among the colonists. The Australian Church is feeling its ground—trying its powers—learning to walk alone. The high-toned protest which Bishop Broughton made, many years ago, against the schismatical intrusion of a Roman Catholic prelate into the jurisdiction of Sydney, was a document which might well have been a model to our own diocesans in their treatment of the Papal Aggression. Australia has led the way in the cause of synodical action. A Church which has won such triumphs as these has gone far in producing its credentials of independence; and this spirit it will be well for us, both politically and ecclesiastically, to fall in with and to encourage.

We say all this quite irrespectively of any special considerations connected with the gold discoveries. Although there can be little doubt that the rapid development of the material resources of our Southern colonies will, at no distant date, raise a most important argument in favor of the independence of the Australian Church, it is not of this we are speaking. What we urge is, that this visit of Bishop Broughton to England ought not to pass unimproved as regards our general ecclesiastical future. He is a great man; he has a creative spirit; and to his energy and self-sacrifice—for he relinquished a fourth of his income to facilitate the formation of the new Australian sees—it is owing that the Church of the Southern Continent is what it is. He was the Duke of Wellington's selection, and his firmness of purpose and his fixed sense of duty are worthy of his illustrious patron. Let Bishop Broughton's practical mind teach us our policy towards the Australian Church. Opportunities make men; and the Bishop of Sydney is a living proof that the Church of that new world can be trusted to take care of itself. It will work out its own course better than we can shape one for it. We teach swimming by requiring our pupils to take care of their own lives; and we shall best show that our Australian brethren deserve our confidence by giving it. Bishop Broughton has the name of a Metropolitan—we see no reason why Sydney should not be the seat of an Archbishopric. It marked a great era in the history of the Colonial Church when five Bishops received consecration to colonial sees in Westminster Abbey; but it will be a still nobler spectacle when a sixth suffragan to Sydney shall be consecrated by three Australian Bishops in the Metropolitical Church of Sydney. Such are but specimens of the sort of privileges which we ought at once to give to our Colonial Churches.

The late Bishop Ives.—Respecting this person, the *Univers*, a French Roman Catholic paper, puts forth the following facts and reflections, which are indeed highly instructive, and that in more senses than one. In view of these things, it scarce need be said that we have little cause to envy the Romanists the acquisition they have made. We are sure the Church is not, and we trust she never will be, in that state, that a man of whom his friends can say such things should be sufficiently of us to be contented with us.

Dr. Ives left America some weeks ago to go and make his solemn abjuration of the errors of Protestantism at the feet of the Sovereign Pontiff. Before his departure he gave his retractation into the hands of the Archbishop of New York, and participated in the sacraments of the Church; but the venerable convert wished this act to be kept secret in order to procure from Pius IX. the sweet consolation of himself receiving him into his flock. However, considering the possibility that he might be lost on his voyage, Dr. Ives gave to Archbishop Hughes his abjuration in writing, furnished with the most incontestable characters of authenticity, in order that this document might be made public in case of accident.

Dr. Ives, having arrived at Rome, put himself in communication with his Lordship the Bishop of Virginia (Right Rev. Dr. Gill), and he addressed him to Mgr. Talbot, *camerieri segreto* of his Holiness, in order to make his solemn abjuration, and publicly to profess the faith. The Holy Father, being informed by Mgr. Talbot of these happy dispositions, hastened to give that Prelate the necessary faculties for receiving the abjuration, and the Anglican Bishop, with sentiments of the most lively joy and the most tender piety, made the profession of the Catholic faith in the hands of this former Anglican Minister, like himself a convert to the true faith. The Holy Father was pleased himself to administer the Sacrament of Confirmation to the new Catholic, and this ceremony took place on Dec 26th, in the private Chapel of his Holiness. They say that the former Protestant Bishop, in placing his cross and ring in the hands of the Holy Father, said to him, 'I return to you, most Holy Father, the insignia of a dignity which I had usurped.'

Of the thirty-two Protestant Bishops of the United States nine are considered as approaching singularly near to the '*Papists*,' and the Ministry of the pulpit, in the States of New York and North Carolina has very decided Catholic tendencies. Dr. Ives was the oracle of this, the most respectable and enlightened fraction of Protestantism. During the twenty-one years he has governed the diocese of North Carolina, he has formed a school in it; several of his disciples have preceded him into the bosom of truth, and are at this moment exemplary Priests. He had founded a monastery, called 'The Valley of the Cross;' he there instructed young people for the Ministry, and recommended to them as very laudable, celibacy and confession. He himself confessed for several years past, and his director was Doctor Forbes, at present Rector of one of the principal Catholic parishes of New York. But these reforms could not be carried through without resistance, and the rooted Protestants got up a cabal against their Bishops. A convention, of which two-thirds of the members were laics, was convoked in May, 1851, to judge of the doctrines of Dr. Ives, and some promises were exacted of him to be a better Protestant for the future.

One sees that this intrusiveness and violence could have no other result than to open the eyes of the Protestant Prelate by demonstrating to him the impossibility of securing his salvation in Anglicanism. In the month of May last he wrote to Doctor Forbes, asking him if he still remembered their friendship, and if he would still consent to enlighten some doubts which were on his mind. In consequence of this opening, Dr. Ives went to pass some time incognito with his former spiritual father, become more than ever the guide of his actions. More than one conference took place with the Archbishop of New York, always in secret, in order not to awaken anew the cabal of the Episcopalians. Already, six months ago, prayers were asked at High Mass, in all the Churches of New York, for a conversion which would be a great consolation to the Church. It was for that of Dr. Ives. Finally, in October last, the heretic Bishop was reconciled to the Church. Since the time of Luther, this is the first Protestant Bishop who, in the full exercise of his functions, has given this ineffable joy to religion.

Resignation of Bishop Ives.—The letter of Bishop Ives to the Diocese of North Carolina, resigning his office, and informing them of his defection, has at length appeared. The letter, so far as it goes, confirms all that we had supposed regarding him. Here it is:

Rome, Wednesday, Dec. 22, 1852.

Dear Brethren: Some of you, at least, are aware that for years doubts of the validity of my office as Bishop have at times harassed my mind and greatly enfeebled my action. At other times, it is true, circumstances have arisen to overrule these doubts, and to bring to my mind temporary relief. But it has been only temporary, for, in spite of resolutions to abandon the reading and the use of Catholic books; in spite of earnest prayers and entreaties that God would protect my mind against the distressing influence of Catholic Truth; and in spite of public and private professions and declarations, which in times of suspended doubt I sincerely made to shield myself from suspicion and win back the confidence of my diocese, which had been well-nigh lost—in spite of all this, and of many other considerations which would rise up before me, as the necessary consequence of suffering my mind to be carried forward in the direction in which my doubts pointed, these doubts would again return with increased and almost overwhelming vigor, goading me at times to the very borders of derangement.

Under these doubts, I desired temporary relief from duties that had become so disquieting to me, and determined to accompany Mrs. Ives, whose health demanded a change of climate, in a short absence abroad. But absence has brought no relief to my mind. Indeed, the doubts that disturbed it have grown into clear and settled convictions; so clear and settled that, without a violation of conscience and honor, and every obligation of duty to God and His Church, I can no longer remain in my position.

I am called upon, therefore, to do an act of self-sacrifice, in view of which all other self-sacrificing acts of my life are less than nothing; called upon to sever the ties which have been strengthened by long years of love and forbearance, which have bound my heart to many of you, as was David's to that of Jonathan, and make my heart bleed as my hand traces the sentence which separates all pastoral relation between us, and conveys to you the knowledge that I hereby resign into your hands my office as Bishop of North Carolina; and further, that I am determined to make my submission to the Catholic Church.

In addition (my feelings will allow me only to say,) as this act is earlier than any perception of my own, and antedates, by some months, the expiration of the time for which I so promptly received from members of your body an advance of salary, I hereby renounce all claim upon the same, and acknowledge myself bound, on an intimation of your wish, to return whatever you may have advanced to me beyond this 22d day of December.

With continued affection and esteem, I pray you to allow me still to subscribe myself,

Your faithful friend, etc.,

L. Silliman Ives.

Communications.

For the Churchman.

"A letter on *Church-building in the West* will be found instructive for the information it gives of the experience and plans of brethren of other denominations, who have thus far been more zealous and successful in attempts to evangelize the West than the Episcopal Church."—*Southern Churchman*, Dec. 9, 1852.

To the Editor of the Southern Churchman:

Rev. Sir, In the words quoted at the head of this communication, you will recognize an editorial paragraph from your pen under the head of "Selected Articles," contained in your paper of the 9th of December. As it has been my pleasure to serve as a missionary for a number of years in the South-West, where I have good reason to believe that the condition of the denominations, and the position of the Church, are precisely similar to what they are in the West, you will excuse me for publicly expressing my dissent from some of the allegations contained in your editorial, and for offering an explanation of what is charged as a delinquency, against the Church.

You have credited the denominations ("other denominations") with more zeal and success in their attempts to evangelize the West, than have attended the efforts of the Episcopal Church. Had you been better acquainted with the state of religion in the country to which you refer, it is to be hoped that you would not have been so unqualified in your endorsement of the evangelizing it is receiving at the hands of the denominations, nor quite so ready to censure your brethren. You will oblige one, perhaps more of your readers, by pointing out where the surpassing zeal of which you speak is displayed. Does it appear in the efforts of the Congregationalists at the East to provide for the West? The very letter to which you invite attention, refutes the idea. That letter is from a Congregationalist. It is a call for help, and contains a complaint that it has not been given. It shall speak for itself: "It is surprising indeed, that so strong and so general a prejudice should have been cherished at the East against this method of benevolence [church-building] in reference to the West, *when it has always been practiced at home.* . . . . . It is to be hoped then, that *every* Congregational church in the land will take up its contribution on the first Sabbath in January. . . . . . Let the effort then be general, let it be hearty and liberal, and the result will be most happy in promoting the work of Home Missions." What is this but *a complaint of the want of zeal* in the good work of helping the West? When I undertook the task of building a church in the South-West I collected about $3000 on the sea-coast without the least difficulty—many churchmen anticipating my wishes. I do not think that I should have been so successful in the Diocese of Virginia. I witnessed a deplorable condition of things in the western part of that State, last year.

Perhaps the zeal of which you speak exists among the Congregational ministers *in the performance of their work.* Of this, I will express no opinion, as I am not aware of the existence of *a single one* in the whole range of my acquaintance. Presbyterian ministers are about as numerous as those of the Church. The one who officiated here, when the services of the Church were first introduced, began his work with a dozen families or more, and had occupied the ground more than ten years. At that period, his flock had dwindled down to two families. He soon moved away.

You may possibly refer to the zeal, which exists among the *evangelizing* Methodist and Baptist preachers. These are many—yea, very many. But not one do I know who has taken up a cross to preach the gospel. Not one do I know who has left family, and home, and friends, and pleasant society, to cast in his lot among a rude and uneducated, and money-loving people, for the sake of their souls. Not one do I know, whose worldly condition is not better than it would be were he excluded from the ministry. Surely it is no cross to exchange the plough-handle for the saddle, which many of them have done, and more are anxious to do. They are the children and kinsmen of the people, among whom they preach. Our new countries are settled by the denominations—chiefly by Methodists and Baptists. It is safe to say that not one Episcopal family emigrates to the West, for twenty, perhaps fifty of the denominations. Episcopalians will not readily leave their religious privileges. This is one of the effects of the Church's system. Its tendency is to produce permanency and contentment, and a distaste for change rather than a fondness for it. Ministers of the Church must be educated men—men who have proper ideas of a call to the ministry, and the office they are to fill. Not so with the denominations. Every tenth man among them will answer for a preacher. One falls, and a dozen are ready to fill his place. Is it to be wondered at then, that the land is covered with their meeting-houses. To a superficial observer, this gives promise of an evangelized people. But what is the character of their preachers? Seven year's residence among them has served to convince me, that they

——"another gospel preach than Paul."

And too often

——"one that has no Saviour in't."

Their pulpits are often, *very often*, the rostrums of malice, and ignorance, and blasphemy, and depraved vulgarity. I will give you a few examples. The town in which I live is a county seat, with a population of fifteen hundred inhabitants. In point of education and refinement it will not suffer by a comparison with other villages of the West. It has given a governor to the State, and a member to Congress. The gentleman who was once the *presiding elder* in this district, was the preacher here three years ago. He presented quite a new motive to his hearers, to induce them to seek the Kingdom of Heaven. It was, *the pleasure of patting there the heads of the dogs that licked the sores of Lazarus.* A few weeks ago, at the funeral of a lovely young lady, I heard one of their greatest preachers, a man who was lately stationed in the largest city in the State, and is now *presiding elder*—I heard this man pray that the deceased young lady might be appointed *guardian angel to her mother.* A clerical brother pointed out to me, some time ago, the house in which a preacher lived, who at the funeral of a lady prayed that the Lord would give the surviving husband another good wife, declaring that he deserved another, as he had been a good husband to the deceased one. Two of my vestry happened where a Baptist preacher spoke in abusive terms of another sect of Baptists, some of whom were present. Slowly a brawny figure arose and thus accosted him: "Look here, brother B——tt, if you come here to *preach, preach*! But if you come here to *fight*, just "shack" yourself, and there is three or four of us here ready for you." A respectable gentleman who was educated in a Baptist College, told me that he was once at a "protracted meeting." The weather was cold and rainy, and the preacher prayed the Father to descend and grant a blessing on the meeting, entreating, *if the weather were too inclement for Him to come out, that He would send His Son.* Believe me, sir, it would be an easy task to fill a volume with such specimens as these. Of their vulgarity, I would just say that I can satisfy you privately, that some of their most obscene preachers are the most popular. With no apparent object in view, except to pander to licentiousness, they will unblushingly give utterance in the presence of thousands to thoughts which would crimson the cheek of modesty in the darkness of midnight. Reprove them, and they make the matter worse.

When they are in earnest, their preaching has for its object one of the great evils, which the reformation corrected. They preach, as Bishop Burnett says, the Romanists did, "for present heats." The people here have lately passed through one of these *heats*. And it is not exaggerating to say that they were wrought into a greater phrensy than ever were the hearers of St. Alphonsus Liguori, under his famous sermons "on the patronage of the Blessed Virgin." They walked over their seats, gesticulated wildly, and wallowed on the floor. It was Saturday night, and one who "came through" was carried out in a spasm. The next day (Sunday) he was riding on horseback about the country for pleasure. The Sunday after, he and another "young convert" were hurt in a riding frolick. When they desire to provoke their annual heat, which generally takes place in August, they prepare for it with the fat of the land. Butter and flour, and sugar and eggs are in great demand there. I have never known them to seek a time of refreshing from the Lord with *prayer and fasting*. What is the effect of this system on their morals? A lawyer who has not been *evangelized*, tells me that he asked a man if his church allowed him to exact usury. He replied that the church had made an effort to suppress it, but on finding that her best members were involved, had resolved to restrict it to *sixteen per cent.* A church not far from me numbered five hundred members. A sensible man was put in charge of it. He said in the presence of my Bishop that he had reduced the number to two hundred; an Episcopal minister who knew them well, replied—"and the worst you have not been able to get out yet."

I am now to explain the Church's apparent want of zeal and success in evangelizing the West. Her task is a twofold one. She must do, and undo—must sow and root up—must evangelize and (pardon me) *un-evangelize*. The prejudices of the people are all enlisted in favor of their own systems. They believe as firmly that they have been evangelized as you do. And no wonder; for you have helped to make them believe it. If the missionary offer to aid in the work of preaching the Gospel, they need him not—they are already provided with supernumeraries, who are waiting to be heard. If he propose to introduce the system of the Church, he can hope for no sympathy, nay, he will encounter the most determined opposition. He can point his auditors to no parents who have been lively stones in the house of God—to no sisters who have shone as the polished corners of the temple—to no brothers who have been strong to overcome the wicked one. When he recurs to the past, it is only to speak of bondage. For the present, he has only a cross with which to fill the eye of sense. The promise is his, but that is to be realized in the future. His work, if it progresses at all, will progress at first but slowly. With every addition to his flock, friendships are broken, associations are changed, new habits are formed, and bitter *persecutions are endured.* He realizes now the force of our Lord's words: "Think not that I am come to send peace on earth: I came not to send peace but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." All this while, the missionary must be supported. A young or single man may live on a very little. But such a man is seldom equal to his task. Men with families and experience are needed for the work. Where is their living to come from? From the Church at home. Is it provided? You know that it is not. Now sir, it happens that many of a party with which you sympathize have withdrawn their support from domestic missions, *with the avowed object of breaking them up.* The attention of the Rector of a large, wealthy, and generous congregation, was called to the condition of a missionary against whose teaching he urged no objection. He had left home, and family, and friends, and refined society, and had refused comfortable livings to engage in the missionary work. His wife, who taught in two Sabbath Schools, walked half a mile through the mud twice every Sunday to reach the church—his children shivered with bare feet over the fire, while his pittance was unpaid, for the want of funds in the hands of the committee. The foreign missionary, in the mean time, was cared for. He lived in the garden of the world, enjoyed good society, and his wants were anticipated. The question was asked—"Why is this difference made?" The answer was, "We cannot give to domestic missions, because they employ men in whom we have no confidence." "And must this man be starved for the sins of others?" "We must starve him to get at them," was the reply.

I hope that I have now pointed out some of the causes why the Church is apparently wanting in zeal and success, in the work of evangelizing the West. But sir, while I am free to confess, that she does much less than she might do, I deny that either her zeal or her success in *really evangelizing* our new countries, suffers from a comparison with the work of the denominations. What she does, she does well. And with the exception, perhaps, of a few stations which have been occupied by insufficient or indiscreet men, wherever she has been planted, she contributes more to the spiritual improvement of the people, than do all the denominations put together.

Testis.

For the Churchman.

PREACHING THE PRAYERS AND OFFERING THEM.

There is scarcely any member of our Church that has come to years of discretion (not to say indiscretion) who does not feel competent to criticise the Rector's style in service. Whether or not they speak "according to the book", or are guided merely by that Nature whereby reading and writing come, is a question not here to be discussed. Still they do criticise, and lo! with what a rare diversity! One thinks Mr. A. too slow, another too fast; one that he is not clear and sharp enough in his consonants, another that he is so much so as to produce a painful hissing; one that he is so natural as to be slovenly, another that he is so careful as to be artificial; one will caricature him by speaking of his grinding out his sentences according to a set mechanical rule, while another that he is so given to the arts of modulation as to be forever waltzing the gamut between every period, and to be indiscriminately darting down upon some poor unfortunate word in the clause with a greater regard for emphasis than sense.

Now, Mr. Editor, without further notice of these critics or their criticisms, I would say a few general words rather by way of suggestion and inquiry of you on two points, viz., the reading in a natural manner, and the reading with modulation. These two points may indeed be one in some cases, for some persons, as we shall see, read in their natural way, yet cannot help modulation.

And first, as to the Natural: what do persons mean when they say that a clergyman is natural or unnatural in his reading? The word is at least a general phrase, if not ambiguous. It conveys no distinct impression. Let us take a case: A congregation has for years been accustomed to the Rector's style of reading. It is natural to them, for Sunday after Sunday there has been no change, and whatever is habitual, is in a measure natural. Habit is always at least second-nature. Now their Rector is an excellent man, but he is by natural temperament slow, cautious, phlegmatic. Accordingly his reading may partake of these elements. The same habit which he has in conversation, of speaking slowly and majestically on to the end of the sentence, and then dropping the voice half an octave—attending to the matter and not the manner—may appear in the chancel. Here then there will be little of the mosaic, little modulation, or emphasis; all will be like to the full even tide of the river. But a brother clergyman is one day with him: and he in temperament is impulsive—there is a surplusage of mercury in his veins. Even in ordinary conversation he is impassioned, enters heartily into what he is saying, and is consequently given the more to what some would call mannerism—at least he forever modulates; and so it may be in the chancel. Yet the congregation feel that he is unnatural, painfully artificial, striving for effect—why so? because he differs from their Rector; it is something new to them. There is a clashing with habit. And still he is entirely natural, nay, he would be unnatural, he would have to make an effort, and to be always watching himself, were he to attempt to read otherwise. So that to read naturally, one may read in one way and another in another. We have said may read, not shall read, for a person may habitually, and so naturally, read prayers in a different strain from his ordinary style of conversation. He may think to talk is one thing, and to pray in public is another—and he would be natural still. He may enter the chancel in a frame of mind that would necessarily make his style there to differ in time and modulation, perhaps in the very key of voice, from that which is ordinary to him in the parlor. Nevertheless it is a matter of study and principle and habit with him. He always reads so in church, and so his reading would be natural. He is neither vain nor capricious; he is thinking of the most solemn objects. It would cost him an effort to perform service in any other mode. And this style of reading, Church doctrine and Church feeling may have done more to create, than the pages of Sheridan.

But this latter topic will be rendered more plain in what we have to say on the subject of modulation. Doubtless many persons would scarcely think his opinions worthy of an answer, who should be thought to disparage modulation. The subject is perfectly clear, indeed axiomatic with them. Reading prayers is the same thing with them as preaching prayers, and therefore they would have a clergyman to resort to all the graces of the orator, now passionately high in his tones, then pathetically low; thinking and asking himself, all the while, how this will take. An effect is to be produced. Impression is craved, and forgetful of the rule, so fully applicable *to them* and to all who hold their views of public prayer, that the highest evidence of art is found in its concealing the artifice, they would think little of his reading, when there are no points, no jutting angles about it, when it does not challenge their attention by exhibiting the performer himself. Now against all this we protest. We do so, first as churchmen. We know who they are who in prayer are lecturing their people. But the Church has assigned the preaching part to the sermon. There a man may be fast or slow in his reading, he may be both by turns, he may soar aloft in tones as well as thoughts, or lisp his syllables in the most plaintive key. In prayer, however, it is different. In preaching he comes from God to man, in prayer he intercedes for man with God. In the one case he preaches to make men pray, in the other he takes their prayers and offers them up. And as christians we protest. For what to any sincere christian can be more painful in thought than for a worm of the dust to be playing a part, acting the oratorical trickster, in the most solemn moments of his life, when he is engaged in confession and supplication and praise, for himself and for his flock whose blood may stain his own garments. Still even here the more men understand and practice the duty of prayer, the less they will be pleased or pained by any style of reading. They will exemplify in this matter the views of Louis XIV of Massilon's preaching. It will not be creditable to them to talk of the performer, instead of thinking of themselves.

No, there is quite a different view of the service from all this. As we intimated in the heading of this article, the prayers should be offered, and not preached. The two modes differ essentially in their nature. In the one there is self-confidence, in the other reverence. In the one the largest freedom for self-indulgence, in the other the least. In prayer we do not think of self nor of those whom we are to please or arouse or convince. The object is changed, and with it the feelings, and consequently the manners that were brought into requisition. We are not speaking to men, or rather at men, but in the one Church, Militant and triumphant, with angels, who in awful reverence bow down before the throne as our fellow worshippers, we address ourselves to God, we look upward to Him as the object. Embued with such views, the clergyman enters the chancel without that familiarity of voice or manner that raises the individual above his subject, makes him prominent. Self is in the back-ground. He has that subdued mode that is consistent with the thought of the fearful greatness of his theme; not the bold, careless grace of the occupant of a rostrum, but the quiet, reverential demeanor of a priest, bending beneath the weight of his employment. Practice makes the artist and the artificer familiar with their tools. We know the merit of each by the ease, the facility of touch and handling that he has attained. Nothing here must indicate the stiffness which betrays a want of genius or practice. But prayers are not tools. In a word, preaching is subjective and prayer is objective. Accordingly in reading the service, everything that is dramatic, that looks to effect, is eschewed. A clear full voice, regularly sustained rather than varied, will be preferred. They impart dignity and solemnity to the service and the place. Perhaps we might say that, even as a matter of taste, the most refined will desire it. Said in such a manner, the service will be a service; it will appear as it should appear, sacrificial rather than prophetical. The congregation will not be disposed to be as capricious as if they were sitting before a prima donna or a lecturer, but looking away from the manner, the mere outward vesture of the service, they will be the more impelled to think of the matter—their duty of prayer.

Such reading may indeed err in having too much of sameness in it. Yet but few will be able to keep from some modulation. Few for example could read the confession in the same time or tone that they read the Jubilate; or to be more specific, all the 22d Psalm in the same key. If, however, they did lean too much to the monotone, doubtless in their performance of the service they would express a truth, they would bear witness to a principle—that same principle which the Church from of old has enshrined in her whole cast of Divine service—the intoning.

I have made these few remarks, Mr. Editor, at once in a suggestive and inquiring spirit. I have not meant to say that the Priest in the chancel should be more indistinct than the Preacher in the pulpit, but that, as it strikes me, he should be careful not in the beginning of his ministry to read service in that general manner, especially in the matter of modulation, which he might be entirely justified in assuming in order to make it a habit for the pulpit. Habit he should have. He must be at once natural and sincere; he may modulate more or less, but he must beware lest he be histrionic. This, whether it be or be not desirable in the pulpit, has no business within the rails.

Modesty of Truth.—It is the property of truth to discover to us our own weaknesses and corruptions; to make us more distrustful of our reasonings; less tenacious of our opinions; more apt to reconsider, and to weigh, and to suspend our judgment, and meanwhile to act up to the light we have; and still to be wary, and still to be fearful, lest some subtle intrusion of self-love, some unwise preference of a given way because it is ours, should bias our conclusions; and perhaps our wisest course, after all, is, to take side against ourselves; to prefer such a way because it is not our own; and because men whom time hath approved to be wise and good, have travelled it with safety and success; and, what is more, have chosen it for the same reasons that now recommend it to us.—*Church Review.*

The cleaning the streets in the city of N.York last year, is said to have cost about $290,000!

For the Churchman.

THE MAGI A PATTERN FOR SCHOLARS.

"Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold there came wise men from the East to Jerusalem, saying, Where is he that is born king of the Jews? for we have seen his Star in the East, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel. Then Herod, when he had privily called the wise men, inquired of them diligently what time the Star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and lo, the Star which they saw in the East went before them, till it came and stood over where the young child was. When they saw the Star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh."—*St. Matthew II,* 1–11.

'Wise men,' Μαγοι, Magi. The word denotes both station and character. It was the name of an order of men in the East, who devoted themselves to scientific pursuits. Their principles and conduct are recommended to our notice as those of the subjects of a high degree of intellectual improvement. Any narrow and illiberal prejudices, or weak superstitions, which human science can dispel, cannot, in fairness, be laid to their charge. These men, having no connection with the Jews, leave their far distant country, and come to Jerusalem in search of Him "That is born King of the Jews." They state that they "have seen His Star in the East, and are come to worship Him." What should have led them to take such an interest in the birth of a "*King of the Jews?*" And why should they think the luminary which they saw indicative of His birth?

That they were under a special divine influence, is by no means an unreasonable supposition. There are other probable grounds of their conduct, however, well deserving their serious consideration who will most strenuously oppose ascribing it to celestial guidance.

The expectation of the birth of a signally eminent "King of the Jews," in Whom all the world was to have a deep interest, which the full and clear predictions of the Old Testament produced and cherished among those who possessed it, was not confined to them. Tradition had preserved throughout the earth, in greater or less purity, many of the earlier revelations respecting Him. The several dispersions of the Jews, their intercourse with many and distant nations, and the translation of the Old Testament into Greek some two hundred years before our Saviour, had widely disseminated a knowledge of the contents of that Volume. The King of the Jews, therein promised, was represented as One Who should establish a spiritual empire among men; ruling in that righteousness which consists in a pure and perfect system of religion and morality; and in order to this, effecting that reconciliation between God and men, which is essential to their acceptableness with Him.

The wisest heathen philosophers have left their testimony that every system of religion which mere *philosophy* could supply was insufficient. Hence sound and enlightened minds acknowledged the necessity of divine interposition, in order to secure the benefits of true religion and pure moralty; in order to satisfactorily meet man's natural sense of the need of atonement, that he may enjoy the favor of Heaven; and in order to derive its due practical benefit from his natural apprehension of a future state. The expectations, therefore, of salvation by any, though often but a faint, knowledge of prophecy, were gladly and warmly cherished.

History farther proves that there was, at this particular period, a general opinion that the time was near when the universally expected Agent of so much good to man was to make his advent. The Jewish doctors had, not many years before, solemnly determined it to be the sense of prophecy, that within fifty years the Messiah should come. The Gentiles were impressed with an idea, that about that time, they that should govern the world would come out of Judea.

To such, as ordinary causes, we may attribute the interest which the Magi took in the birth of Him Who, under the title of King of the Jews, was to execute those offices of deeply felt importance and necessity, which were predicted of the Messiah. There had long been a general persuasion of a connection between stars, or luminous bodies in the atmosphere, of peculiar position or appearance, and events on earth, particularly the birth of distinguished persons. This may have arisen from Balaam's prophecy respecting the Messiah, "There shall come a Star out of Jacob."* In accordance with this sentiment—in this point was it influenced by Providence for His purposes—when the wise men see an extraordinary luminary over the land of Judea, they regard it as indicating the advent of Him Who had been so long "the Desire of all nations." They set out in search of Him, with such raised ideas of His person and character, as to do this with the view of worshipping Him. Arrived, in the prosecution of their journey, at Jerusalem, they seek direction where to find the object of their search. They gladly follow that given from the prophecy of Micah. Again pursuing their way, the luminary re-appears, and causes them to rejoice with exceeding great joy. They follow its guidance, and enter the house to which it leads them. Nothing of princely state is there to satisfy them that they have found a king. They see a poor mother with a Child of apparently the humblest rank. But before that Child, with a faith and trust which appearances cannot destroy, they prostrate themselves in worship, with the most distinguished marks of respect and homage.

These, let it be repeated, are the transactions, not of ignorant and narrow-minded men, who might be the dupes of superstition or delusion which philosophy could dispel; but of those who had explored the depths of human learning and science, and fully tested the powers of the mind in its highest state of cultivation.

These men saw sufficient reason to foster the generally received opinion of the necessity of more than human wisdom to devise a sufficient atonement for sin, and a system of religion and morals duly adapted to the wants of mankind, and clearing a future state from the clouds and darkness in which it is enveloped to the unaided eye of human reason. They certainly cherished the prevailing expectation that celestial interference for these ends would be vouchsafed. They hoped that their hopes were about to be realized. They went to seek full certainty. They placed confidence in the direction given to them in their search, from the Jewish Scriptures. It is very probable, also, that they had ascertained the facts relative to the birth of Jesus, which had transpired in Judea. They found Him; and although in humiliation and poverty, doubted not that it was He Who was to come the Bearer of such blessings to the world; and offered Him their grateful tribute of respect and adoration.

Here we see the homage paid by human science to that wisdom in religious matters which can come only from above. If philosophy was a sufficient guide in spiritual things, these wise and learned men would have felt superior to the vulgar opinion that the human intellect needed the illumination and guidance of supernatural revelation to make it an able guide in religion and morals. They would not have followed the direction of the Jewish Scriptures, nor worshipped an humble Babe in the confidence of His having been sent by Heaven to disclose a pure and holy religion. Their conduct was in entire coincidence with the uniform testimony of the profoundest philosophers and students who were ignorant of the Holy Scriptures. They lamented the deficiency of all human systems, and candidly acknowledged that no amendment could be expected but by the special interposition of God. Proof of this is abundant in the present day, in all parts of the world where the Gospel is not known. Human reason is seen in its unaided power; but nowhere can it be seen leading to that which the advocates of natural religion themselves will call a satisfactory and worthy guide. Surely then [illegible] the Bible has been possessed [illegible] its light, and even [illegible] with its leading principles, and [illegible] to religious and moral principles and practice. Is it not therefore more consistent with the character of wise and honest men, to allow revelation the full credit of what it has done, and what the experience of the world declares it only could do?

Let those who are engaged in literary and scientific pursuits ponder these things. That to employ and improve the talents with which God has endowed them, is very legitimately within the sphere of duty to Him; and that, if properly directed and controlled, not only to [illegible] the mind, but also to [illegible], and the public good. It is a melancholy fact, however, that, such pursuits are often so abused, so wrested from their legitimate and genuine influence, as to shut out fair deduction from the uniform experience of the world, and the enlightened investigation of the strongest human testimony, and excite the mind to rebellion against revealed religion.

Let literature, and science, and the exercise of the reasoning faculties, have their proper place, and be there held in their merited exalted estimation, and command their merited attention. Let them, to the degree for which they are qualified, enlarge and elevate the mind, improve our nature, and benefit man's social relations. They may do much in these ways. But let them not presume beyond their proper province, and pretend to that which revealed religion only can effect. Let them glory in the honor of promoting the cause of that religion. They love their excellence, sink their dignity, attempt what surpasses their ability, and will surely be baffled, shamed, disgraced, if, sacrilegiously intruding into the inalienable functions of revelation, they assume the offensive character of "oppositions of science falsely so called." They then appear greatest, most dignified, most attractive, when, united with religion, they enrich the breast which she sanctifies; and yielding to her the pre-eminence, seek to promote her honor, and commend her to the world's respect and homage.

It is the peculiar boast of the Gospel, that while the wisest and best philosophers, before it was revealed, felt and acknowledged the necessity of the light which it sheds, those the most enlightened and profound, who have lived since its promulgation, have brought to its humble reception, and consecrated to its honor and advancement, vigor of intellect, soundness of reason, and attainments in learning and science, in which the world has never known their superiors.

Let those who would be truly wise follow such examples. In matters of mere human wisdom, let them indulge in speculation as far as they please, and test to the utmost the ingenuity and inventive powers of their minds. But in the sublime and momentous concerns of religion, let them learn wisdom from the experience of ages, and yield implicit assent to the teachings of revelation.

This assent need not exclude the exercise of our intellectual powers. The evidences accompanying the precious gift of the volume of inspiration call those powers into very full and pleasing exercise. From well established facts they present a course of reasoning most satisfactory to the mind, and leading to the clearest and most logical deductions in favor of the Gospel. General history adds to the strength of this evidence. Every branch of science, natural and moral, contributes also its share of corroboration. From every rational and virtuous study, proof is brought to bear upon the truth of christianity. Nowhere can the mind find fuller, nobler, and more satisfactory exercise, than in investigating the evidences on which that truth rests. And when the virtuous and enlightened mind gives itself to study and meditation on the contents of the Bible, it finds employment, on exhaustless themes, of the most refined, elevated, and gratifying character. The delight always attending the discovery of truth becomes, when it is the reward of diligent and faithful study of God's revealed word, holy, pure, and satisfactory beyond compare. Light then beams upon the mind from the Infinite Intelligence. A holy communion is had between the created and the self-existent intellect. A portion of the perfection of the latter is imparted to the former. If ever mental application can confer rational pleasure, and ennoble the moral and intellectual character, it must be when the varied sources of human knowledge are made tributary to the deep and clear stream which flows, through inspiration, from the ETERNAL FOUNTAIN OF ALL TRUTH.

Let, then, the votaries of literature and science, like the wise men of the East, prostrate themselves before the Son of God, and offer Him the richest of their treasures. Let them consecrate to His glory those treasures of the mind which they are amassing from the several departments of their studies. The end of their researches will be, not merely truth of benefit in this world; not conclusions which afford only temporary satisfaction; not merely the discovery of the existence and operation of some second cause; but GOD HIMSELF; His nature, attributes, and acts; the way and means and influences of His Holy Spirit, in its workings on the heart and mind and soul of man; and the realities of the eternal world. Here is occupation for an intelligent and rational being, worthy of his nature, more ennobling than any other, and better adapted to meet the yearnings, and fill the capacity, of minds elevated above the grovellings of time and sense, aspiring to the regions of high and pure intelligence, and animated by a consciousness of a heavenly origin and an immortal destiny.

There is evidence of the truth of the Gospel, more satisfactory than all that is speculative, and addressed to the *intellectual* principle, and to which that, honestly and properly examined, will naturally lead. A good man has the testimony within himself. Whoever fully embraces the doctrines and principles of the gospel, and faithfully and sincerely obeys its precepts, will experience their divine excellence; their fitness for man's state, and competency to the supply of all his moral and spiritual wants; their peculiar tendency to exalt and purify his nature, and promote his individual and social happiness; and their infinite superiority to all that unaided human power can do for securing the blessings of religion, and imparting satisfactory views of God and of eternity. They bear the impress of that wisdom and goodness which characterize all the dispensations of the Great Supreme. They bring proof of their sufficiency to heal a contrite spirit, and of their sanctifying power. They confer a pleasure which the world can neither give nor take away. They impart consolations which give joy even in the heaviest of the world's sorrows. They uphold, cheer, and encourage the christian, amid all the vicissitudes of life, by the sure and certain hope, full of immortality, with which they direct his views to the eternal world.

Such happy experiences of the christian are the blessing of God's grace on his diligent study of the divine word, and his humble, sincere, and consistent efforts to embrace its faith, and obey its precepts. The offer of that grace, therefore, appeals to him most powerfully as a moral agent. His reason is satisfied that a revelation is necessary, and that the Holy Bible is that revelation. His mind, therefore, must be sadly paralyzed, or sadly perverted, and so as to involve no small degree of guilt, if it devotes not its powers to the study of that volume, yields not cheerful assent to its truths, and submits not to be governed by its precepts. It reveals awful denunciations of God's wrath against the unbelieving and the disobedient. Can we think that these are from Heaven, and yet disregard them? We will then draw them upon ourselves. No height, or strength, or richness, or brilliancy, of intellect, can qualify for heaven. Holiness and purity must predominate in the heart and mind admitted to its joys. Without these, the eternal state must be one of doom to association with that cursed intellect, which, having lost heaven by its pride, and rebellious presumption, and unholy perversion of its powers, now seeks companions in misery by infusing base alloy into such intellectual culture and operation among men, as are not moved by the fear of God, and subjected to the guidance of His grace.

He is the only truly wise man who, loving God with all his mind, subjects its operations to the faith and obedience of the gospel; knowing that thus it will find the purest and noblest exercise of its powers here on earth, and their everlasting perfection in that better world, where, knowledge in part being done away, and the dark media which here so often intercepted the rays of truth being removed, he will be received into that bright and holy state of intellectual perfection, of which it is said that its happy subject shall see face to face, and know even as also he is known. B. T. O.

* Numbers xxiv. 17.

For the Churchman.

MR. EDITOR: The Bishop of New Jersey visited St. John's church at West Hoboken on Wednesday evening, the 2d inst., baptized, preached, and confirmed *five* persons; two others that were expected being kept away by the storm. The services were well attended, the church being nearly full, notwithstanding the several drawbacks of an out-of-the-way station, the stormy weather, which had rendered the roads and walks almost impassable, and the intense darkness of the night. It appeared, however, that these were not enough to keep at home or within doors the Churchmen of New Jersey, when their Bishop was within reach; as I noticed gentlemen from the several parishes of Jersey City, Bergen, and Hoboken, and also from New York; though some of the latter arrived late, having lost their way in the darkness and storm.

The services were unusually long, being protracted till nearly 10 o'clock. At the conclusion, the Bishop received the warm and heartfelt congratulations of the people, who, as usual, all crowded around, anxiously inquiring about his health, which in truth is greatly shaken and impaired by his late trials, and by his unceasing labors in connection with the College, the Seminary, and "the care of all the Churches." Yet, to hear his joyous laugh; to listen to his fatherly and friendly inquiries about your family; to feel the warm, hearty grasp of his hand; to see him the life of all around, quite regardless of self and disguising his failing health even from his friends—you would be tempted to regard him as one of the healthiest of men. His friends, however, discern, in his fast-whitening locks, and his increasing lassitude after exertions that were formerly mere pastime to him, sure signs of broken health. The only wonder, as all remark, is, that the grave has not already covered him.

The church at West Hoboken was commenced and built some four years since, principally through the means and exertions of a Mr. Walton, at that time residing on the hill. For sundry reasons, however, the parish has not prospered much, having been for about two years without a Rector, or any stated services. Since Trinity Sunday, a Mr. Hoffman, who is studying for the Ministry in New Jersey, has been serving there, by direction of the Bishop, as lay reader; in which time he has had five or six persons baptized, and prepared for confirmation the number stated above: a good earnest of his future ministry.

About 11 o'clock on Wednesday evening, the weather being at the time very stormy, and the roads nearly impassable, the Bishop, in opposition to the warm wishes and solicitations of all present, started off in company with the Rev. Mr. Williams, to ride some 14 or 15 miles to North Orange, to keep his appointment there the next morning. He there preached, confirmed *nine* persons, and married a couple in the morning. Thence he proceeded some 20 miles further, to Morristown, where he again preached and confirmed *twenty-five*. The next morning about daylight, and without his breakfast, the Bishop left for Newark, so as to take the 9 o'clock train from New York, on his return to Burlington.

Thus it is that the Bishop of New Jersey eats the bread of idleness, and luxuriates upon dainty fare and costly viands: thus it is that he works to "the injury of religion," by riding to and fro, and from one end of his Diocese to another, over swamps and hills, in storms and after midnight, supperless and dinnerless and breakfastless, or perhaps with a few minutes to eat his hurried meal, and be off again.

J. T. M.

THE CHURCHMAN.

NEW YORK, FEB. 19, 1853.

☞ All letters on business must be addressed, in future, to JOHN HECKER, *Proprietor of the Churchman.* All communications and articles concerning the paper, to Rev. H. N. HUDSON, *Editor of the Churchman.*

*** No Communication may rely on being attended to, unless authenticated by the name and address of the writer.

A FEW THOUGHTS ABOUT LENT.

Lent is in a peculiar sense the proper season of religious revival; its office and intention being to repair and kindle up afresh those fires of holy thought, which in this world are subject to so many wastings and interruptions; to recover the christian's mind from that dispersedness and inconsideration which, in this rush and press of worldly cares and pursuits, is evermore stealing upon the powers and relaxing the purposes of a spiritual life. And the wisdom of the Church's order and method lies partly in providing regular and stated periods for reviving and reinvigorating the flagging energies of godly volition; instead of leaving the work to the irregular and uncertain movements of impulse, which, as it seldom reacts in the direction of life till it has reached the lowest point of exanimation, therefore seldom stops till it have run to a corresponding excess on the other side; so that the mind is kept alternating between the extremes of torpid apathy and fanatical violence; the warmings and glowings of piety being not so much the effect of rekindled life, as the spasms and convulsions of a galvanic process.

Undoubtedly, in thus providing for seasons and recurrences of special interest, the Church concedes something, or rather much, to the infirmities of our nature. In which concession, however, she does but practically and systematically recognize the truth, which in some way still forces itself upon all, that the human soul is capable of gaining heights which it cannot or certainly will not always keep, and therefore still needs the means and motives of regaining. And by making the times of such reanimation stated, regular, and of certain and anticipated recurrence, the Church probably does the most that can be done towards working the principles of animation into constant, habitual, and perpetual efficacy. In her order nothing is left to the upstart and extemporary suggestions of chance or exigent pressure, but all is rational foresight and pre-adjustment: keeping steadily in view both the end of her working and the nature of the subject whereon she is to work, she orders and suits her methods to the laws and conditions of spiritual life in fallen man. Knowing that the devotion of her children will not, perhaps cannot proceed by rule and be always in the same degree, she therefore seeks, by regular stated returns of interest, first to regulate the irregularities of pious thought, and then to discipline them away: that she may gradually overcome our need of revivals, she has a settled appointment of special seasons for them; and because our spiritual life in its earlier stages still runs in fitful and periodical motions, therefore she endeavors by a preconcerted, systematic arrangement of periods to educate and confirm it in the measures of an even, constant, perennial issue.

All which, no doubt, is a part of that apostolical order which should ever go hand in hand with evangelical truth. Herein the Church's method is that of a large and comprehensive reason acting upon the data and premises of revelation, and bridging over, as it were, the chasm that exists between the faculties of nature and the currents of supernatural grace, so that the latter may have smooth access and passage into the vitalities of our being. And that this method is the right one, may be strongly inferred from its not proceeding on the principle that revelation is to supersede the uses of reason. It takes for granted, that as nature hath need of grace, so grace hath use of nature; that the gifts of revelation are in every sense designed to be supplementary to those of reason; and that, as the former is to do what the latter cannot, so its proper work is surest of being carried on where reason has done whatsoever it can; not to mention, that the best exercise of reason is the first condition to which the aids of grace are vouchsafed.

Not the least advantage of the method in question is, that it leads men naturally to estimate and measure their spiritual condition by their actual performance of duty, not by their feelings and inward experiences and sentimental paroxysms. For the lesson it all along teaches, either expressly or by implication, is, that though all is of grace, yet we may suppose that we have grace only when and so far as it moves and enables us to do our duty. Thus it keeps us from antedating our repentance, and reckoning upon it and trusting in it, before we have brought forth fruits meet for repentance, as is apt to be the case with those who, from their having certain emotions and opinions, assume to have been converted, and then proceed to build their hopes on the fact of their conversion, instead of working and waiting for the substantial and reliable issues of a godly walk and conversation. Hence it is that the Church, where her prescriptions are duly followed, keeps so remarkably free from spasms and paroxysms of zeal; insomuch that they whose use is to distinguish the presence of life by these extravagant tokens, are evermore concluding her to be dead. Because the little life they have is fitful and spasmodic, they therefore infer that without fits and spasms there can be no life at all. And so their method still is, to be dosing themselves with artificial provocatives of feeling, and with a sort of moral and sentimental cantharides: they would be getting up the symptoms of health, forgetting that the best symptom of health is the having no symptoms at all, or the not knowing that we have any. In all which these seekers after the inward touches of grace are deceived alike respecting both the Church and themselves; and their deceptions spring mainly from this, that instead of seeking the voice of God in the reason and conscience of man, and as made articulate and audible in Scripture, they are evermore, to use the words of Henry More, "giving heed to their fancy, and mistaking bodily disturbances, and the vapors resulting therefrom, for inspiration and the teachings of the Spirit."

THE CAUSE AND EVILS OF SECTARIANISM, is the title of a discourse, preached the 21st Sunday after Trinity, 1852, in St. Michael's church, Brooklyn, by the Rev. E. M. Johnson, rector. This Sermon has been at hand for several weeks, but has been elbowed aside by other matters of more immediate, though not of greater consequence. The author's plain, blunt, direct way of enunciating home truths, so clear, so forcible, and so fearless, is altogether refreshing. The subject was in this case, it seems to us, happily chosen for his peculiar resources. In every sentence we have the native home-bred sense and the unfaltering utterance of one who, with a strong, clear, firm-stepping, and straight-going mind, has walked long amongst men and things, with his eyes and thoughts about him. The style is in a good sense very much that of "the talk man holds with week-day man in the hourly walk of the mind's business;" and those who best know the piercing raciness of good old mother English, will neither relish it the less on this account, nor think it anywise out of place in the handling of sacred themes. With this idiomatic sharpness and snugness of language, Mr. Johnson unites a faculty of apt and familiar illustration that carries his thought right home to the heart of common sense. Of course, we cannot stay to indicate the scope and process of the Rev. Preacher's argument; nor perhaps were it advisable to do so, if we could; for, as is apt to be the case with those who speak to the truth of what themselves have seen, the thought cannot well be taken out of his own words without greatly abating its force. We can barely remark that one of his leading points is to show how the infinitude of sects grows necessarily from that mother-principle of ultra-Protestantism, whereby, in the interpretation and application of Scripture, every man is to be a pope unto himself. The following is but a fair specimen of his manner:

Filled with this notion, the greater part of the first settlers came to America, and here this doctrine has had full room to develope itself. There has been little to resist the progress of this unlimited freedom of interpretation; sects after sects have arisen—obtained followers—have organized and made churches so-called—have called all to unite with them, for they have found out the true meaning of the Bible—they have all taught that the old Church is wrong, though they have agreed upon nothing as true among themselves. In a word, we have the same confusion in our religious affairs that we should have in our civil, if the same rule were observed in interpreting the character of our civil rights, as is now in use among religious sects in interpreting the great and Holy Charter of our hopes of happiness and of all that is most valuable in time and eternity.

THE STANDARD OF APPEAL *on doubtful points, where the Bible fails to produce unity,* is the title of a Sermon preached by the Rev. Dr. Coit, to the students and members of Trinity College, in St. John's church, Hartford. So far as regards the subject and purpose, this sermon is much the same as the preceding. In style, however, and mode of treatment, no two things could well be more different, though both are indeed excellent, perhaps equally so in their several ways. The latter is evidently the work of a full-fraught and ripe scholar, and of a singularly acute, vigorous, subtle and sinewy thinker, whose original efficacy of mind melts down the accumulations of learning into homogeneous reproduction, and sends the effect blazing and flashing light into every nook and corner of his subject. If we should find any fault with the performance, perhaps it would be, that the argument is almost too sharp and stinging—too much like carrying on a stringent process of reasoning in a series of epigrammatic jerks and clinches. To give an abstract or outline of the discourse, were out of the question; for it is scarce an exaggeration to say it contains as many thoughts as words; these many thoughts, however, being all knit together in the closest unity under one overruling thought. Seldom, indeed, have we met with a better exposure of that most spurious and sinister principle, miscalled the right of private judgment, which virtually puts every man in the way of continually changing his opinions, and of assuming to be infallible in every change.

At some future time we shall hope to furnish our readers with some lengthyish extracts from this discourse: meanwhile we venture to ask them whether the following sentence does not hit the ultra claim of private judgment right in the eye; though we could wish the language were as symmetrical, as the thought is penetrating and forcible: "This is indeed an age, not of reason, but of individual reasons; in which every man's own mind is his highest source of information and guidance, and when, in all matters of opinion, man's highest delight has grown to be the doing of that and that only, which is right in his own eyes." For what is the alleged right of private judgment, but one and the same in essence as that freethinking, which is ever sure to miss the truth because it begins by casting off the restraints of law, and places freedom of thought in a total exemption from the sovereign claims of duty? For nothing is more certain either from Scripture or from reason, than that in our present state truth has to be received and obeyed as *law,* before it can be known and loved as *truth.* And he who begins by refusing to obey any voice but God's, is sure, in virtue of that very principle, to end by refusing to own God as speaking, save when he finds that speech to be but the echo of his own thoughts and predeterminations. We can now produce but one more passage from the sermon in hand, and it shall be one that carries its own explanation:

With us Christian Antiquity is "a witness, not at all competing with Scripture, never to be balanced against it; but competing with our less able and less pure apprehension of Scripture. But, unless we submit to the Pope, and take what he says as infallible; or erect every man's judgment into a pope, and make it infallible for *him;* there must be some umpire in disputed cases. Well, if so, what shall that umpire be? It is useless to say that the Bible shall be such an umpire, *for the meaning of the Bible is the very matter in dispute;* and with the Bible only for an arbiter, sects would and could come no nearer unity than they do now. We must give up these *opinions* about the Bible, and come to *facts of history,* for its just interpretation. We must ask, How did those believe, and those act, who were nearest the Apostles' days; who received at their hands the Church, the Ministry, and the Catholic Faith, and were most likely to *have* and to exemplify the Bible's true construction?"

BAPTISMAL REGENERATION—*The Doctrine of the Church;* shewn in the Controversy with Mr. Gorham. Published by Subscription. New-York: C. Shepard & Co., 1853.

CONTENTS.—I. A Letter to the Archbishop of Canterbury from the Bishop of Exeter.

II. A Pastoral Letter to the Clergy of the Diocese of Exeter, on the present State of the Church. By Henry, Lord Bishop of Exeter.

III. Acts of the Diocesan Synod, held in the Cathedral church of Exeter, by Henry, Lord Bishop of Exeter, on Wednesday, Thursday, and Friday, June 25, 26, 27, of the year of our Lord 1851.

IV. A Letter to the Clergy of the Diocese of Exeter, on certain Statements of the Archdeacon of Middlesex, in the "Prefatory Epistle" to the second edition of his Charge. By Henry, Lord Bishop of Exeter.

We copy, for the present, the following notice of this volume from a very clever contemporary print. At the first opportunity we will give it more particular attention:

THE EXETER PAMPHLETS.—A number of gentlemen, embracing some of the most honored names among the Laity of the Church, have united in republishing the series of pamphlets sent forth by the Bishop of Exeter during the Gorham controversy. This series includes the "Letter to the Archbishop of Canterbury," the "Pastoral Letter" to the Clergy, on the Present State of the Church, and the "Letter to his Clergy," on certain statements of the Archdeacon of Middlesex; in addition to the "Acts of the Diocesan Synod of Exeter." Of the energy and ability of the above pamphlets, there is no question. In fearless intrepidity, in that moral courage which never shrinks from responsibility where he feels that the voice of duty calls, the Bishop of Exeter has hardly an equal, and surely no superior, in the Episcopate. The Baptismal controversy, as it now stands, cannot be mastered without a study of these works. Not only the Church, but the whole world has rung with the name of their author; who enjoys the compliment of being one of the most heartily abused men in Christendom. If any person has gotten himself somewhat into the fog, and wishes to know what the doctrine really is against which Faber seems to have so much to say, he will find it in the Acts of the Synod of Exeter, in a form which those who hold it will acknowledge to be correct.

Missionary Intelligence.

CHINA. The American Church now has in China one bishop, three clergymen, four female missionaries, one native deacon, one American and two native teachers. The question of disputed jurisdiction, between Bishop Boone and the English Bishop of Victoria, still hangs undecided. A contract was concluded, Sept. 4, for the building of a mission chapel, 60 feet by 30, for $2000; the chancel to be 16 feet square, and the tower 60 feet high. Members of the foreign community subscribed about $600. On Sunday, Sept. 12, the Bishop confirmed five persons, which increases the number of Chinese communicants to twenty-four. The Bishop embarked for home, Sept. 24, having administered the Holy Communion to the members of the mission the Sunday before, and having constituted the three clergymen a provisional committee, and assigned to them and the native deacon their several duties. The Rev. Mr. Syle, though suffering much from feeble health, was preparing a version of the Acts of the Apostles, and has concluded to return home in the spring; he being too much broken in health to endure another summer in that place.

Bishop Boone arrived at New York on Sunday the 30th ult., with his health much improved, though still unable to use his voice in public speaking. He has brought with him a native candidate for Holy Orders, who is said to be "a fine, intelligent-looking man, dressing, of course, in the native costume." The Bishop's medical skill was of much service during the voyage. He purposes going south in a few days.

AFRICA. The latest dates from Cape Palmas mission are of July 19th. This mission has one bishop, six clergymen, ten American, two of whom are males, and nine native, teachers. The Rev. Mr. Rambo returned, March 5, from a trip up the Cavalla river, having been delighted with the country, and kindly received by the natives. The examinations of the schools of Mr. Gibson and Mrs. Thompson, at Mount Vaughan, were held June 29; the boys under Mr. Gibson passing very well, especially those belonging to the High School. On the 8th of July the whole community were put into a transport of joy and thankfulness by the arrival of a bishop of their own. Perhaps the most curious item is the publishing of a little newspaper in the Grebo tongue, called the *Cavalla Messenger.* The first issue was in March; the printing being done by a native youth, who shows great aptness and facility at the business.

GREECE. Letters from Mr. Hill have been received up to Nov. 27. By these it appears that the schools were in a very thriving state. It was thought they would immediately take up all the additional accommodation which they were expecting to have on the 1st Jan. 1853. An elegant map of Greece, ten feet by six, together with a complimentary note from the Minister of the Interior, had been presented to them by the Government. But the most considerable piece of information is that the re-establishment of the Church in Greece is rapidly progressing. Thirteen bishops have lately been consecrated; and there are six more remaining to be consecrated, three of whom are for Morea, one for Eubœa, and one for Northern Greece. The consecration of these is to proceed as soon as the question of the succession to the throne of Greece is settled. To these nineteen bishops are to be added the five who compose the Holy Synod, and who were consecrated before the Revolution of 1821; making in all twenty-four prelates for the kingdom of Greece.

INDIA. The attempt made last year, to exhibit in statistical tables the present position and agency of Christians in India, excited, as our readers are aware, considerable interest among the supporters of those missions, and exhibited gratifying and unexpected results. At the same time, it was well known that in some parts the tables published were of doubtful authority, and in others incomplete. The Calcutta Missionary Conference, before whom the tables were first laid, desirous of seeing these defects removed, and of securing, as far as possible, a complete and authoritative collection of statistical details concerning Indian missions, requested the compiler to undertake the task of getting those tables revised, and their information brought down to the commencement of the year 1852. They offered, at the same time, to bear all the expenses of the inquiry.

The result of this second and more complete inquiry into the statistics of Christian missions in Hindostan, exhibits those missions as occupying a higher position, and as being blest with larger fruits than previous researches had ever before shown, or their warmest friends had ever anticipated. Of this fact the following condensed summary will furnish striking evidence. At the commencement of the year 1852, there were laboring throughout India and Ceylon—

The agents of 22 Missionary Societies.

These include 443 missionaries; of whom 48 are ordained natives.

Together with 698 native Catechists.

These agents reside at 313 missionary stations.

There have been founded 331 native Churches, containing 18,410 communicants: in a community of 212,191 native Christians.

The missionaries maintain 1,347 vernacular day-schools, containing 47,504 boys; together with 93 boarding-schools, containing 2,414 Christian boys.

They also superintend 126 superior English day-schools, and instruct therein 14,562 boys and young men.

Female education embraces 347 day-schools for girls, containing 11,519 scholars: but hopes more from its 102 girls' boarding-schools, containing 2,779 Christian girls.

For the good of Europeans, 71 services are maintained.

The entire Bible has been translated into ten languages; the New Testament into five others, and separate Gospels into four others. Besides numerous works for Christians, thirty, forty, and even seventy tracts have been prepared in these different languages, suitable for Hindus and Mussulmans.

Missionaries maintain in India twenty-five printing establishments.

This vast missionary agency costs £190,000 annually: of which one-sixth, or £33,500, is contributed by European Christians resident in the country.

By far the greater part of this agency has been brought into operation during the last twenty years. It is impossible to contemplate the high position which it occupies, and the results which it has already produced, without indulging the strongest expectations of its future perfect success; and without exclaiming with the most fervent gratitude,

WHAT HATH GOD WROUGHT!

[*Calcutta Christian Observer.*

Ecclesiastical Intelligence.

DIOCESE OF MARYLAND.—We learn with very deep regret that Bishop Whittingham is still disabled for his official duties by illness. A correspondent informs us, that "the Bishop, contemplating an absence of some months from the Diocese, and acting under the advice of the diocesan convocation, has solicited and obtained the aid of the Rt. Rev. the Bishop of Illinois and the Rt. Rev. Bishop Southgate, for visitations in the Diocese, and has authorized and requested the Standing Committee to act as the Ecclesiastical Authority during his absence.

"All letters dimissory, notices of vacancies, notices and certificates of election, applications for admission to Holy Orders, and for letters dimissory, must therefore be directed either to the Rev. William E. Wyatt, D. D., President of the Standing Committee, Baltimore, or to the Rev. William Pinckney, Bladensburg, Secretary of the same."

"On the First Sunday after the Epiphany, Jan. 9, in St. Peter's church, Baltimore, George C. Stokes, A. M., was admitted to the Holy Order of Deacons, on presentation by the Rev. J. Cambell White; also, on presentation by the Rev. A. A. Miller, the Rev. Thomas L. Green, Deacon, to the Holy Order of Priests; the Rev. Messrs. A. A. Miller, A. C. Coxe, J. C. White, and E. Roberts, joining in the imposition of hands. The sermon was by the Rev. A. C. Coxe of Hartford."

We are informed further, that since the middle of January, there have been the following accessions by letters dimissory—the Rev. W. F. Lockwood from Virginia, the Rev. Henry Stanly from Western New York, the Rev. Edward Wayler from Pennsylvania, and the Rev. H. F. M. Whitesides from Connecticut.

We have already copied a notice that on Septuagesima Sunday, Jan. 23, the Rt. Rev. Horatio Southgate, D. D., acting in behalf and by request of the Bishop of Maryland, administered the rite of confirmation at St. John's church, Washington. It now appears that some particulars of the intelligence were not correctly given. *Thirty-five* were said to have been confirmed at *St. John's church.* The above-mentioned corespondent informs us, that *twenty-four* were confirmed at *St. John's church* in the morning, and *thirty-four* at *Trinity church* in the evening.

DIOCESE OF MAINE.—On the 19th of January, the Rt. Rev. Bishop Burgess consecrated Grace church, Bath, and preached. The same day the Board of Missions had a meeting, received encouraging accounts from the various stations, and appointed a new missionary. Tuesday, Feb. 1, the Bishop visited St. John's church, Bangor, and confirmed *seven* persons, one of whom was from St. James' church, Oldtown. The next day he visited the latter place, and in the morning preached and consecrated the church, and in the evening administered confirmation to *one,* the Rev. Mr. Burgess, brother of the Bishop, preaching the sermon. Thursday, the 3d, at the same place, the Rev. Ruel H. Tuttle, the present rector of the Parish, was, on presentation by the Rev. Mr. Slattery, admitted to the Priesthood; the Rev. Mr. Pratt of Portland preaching, and the Rev. Messrs. Slattery, Pratt, Burgess, Durborow, and Willian, uniting in the laying on of hands. A correspondent of the *Witness* gives the following interesting account of the new church at Oldtown:

This church, the most commanding building in the town, occupies a conspicuous and central site, facing the bridge which connects Oldtown with Milford. It is of wood, painted of a dark brown color; the architecture is Gothic, and it has a very high, open roof, and a tower and spire of imposing height. The entrances being by porches at the northwest and southwest corners, and the choir being but slightly raised from the floor, the fine effect of the chancel windows and the opposite western windows is unbroken. The chancel is somewhat deep; and the church will conveniently accommodate about four hundred worshippers. Every part is very handsomely finished, and it is furnished with an organ, carpet and lamp, and every convenience for divine service, as well as with a spacious room below, for lectures and for the Sunday School. A bell weighing 1400 pounds was presented by Mr. Peters, of Boston; and the citizens of Oldtown have placed upon the tower an expensive clock.

DIOCESE OF NEW JERSEY.—It will be seen by a communication in another column, that the whole-souled, heroic Bishop of New Jersey still has work enough to do, and is diligent enough in doing it; and that he is yet as brave to face the unkindnesses of the season, as he has been to face the keener and more, O, how much more! cruel unkindnesses of another sort. On the evening of Wednesday the 2d inst., he was at St. John's church, West Hoboken, where he baptized, preached, and confirmed *five* persons. The next morning, undeterred by all the storm, mud, and darkness that a February night could get together, he was some 15 miles distant at North Orange, where he again preached, married a couple, and confirmed *nine.* In the afternoon of the same day he was off again some 20 miles further to Morristown, where he preached, and confirmed *twenty-five.* Three sermons, one baptism, one marriage, and *thirty-nine* confirmations, in the course of 24 hours! to say nothing of how far and through what he travelled. We care not how many such good things we are permitted to hear and let be heard respecting him.

DIOCESE OF OHIO.—The only intelligence we have to offer from Ohio is the following, which we clip from the *Episcopal Recorder:*

THE YEAR OF JUBILEE.—We understand that Bishop McIlvaine of Ohio, will sail for England in the early part of April to represent the American Bible Society, at the Jubilee of the British and Foreign Bible Society, in London. This interesting occasion will draw together many choice spirits of the Church from distant lands. The Catholic character of the Society, the influence it has exerted in softening sectarian animosity, and leading Christians to love each other, together with the vast benefits it has conferred upon the world at large, will conspire to make this Jubilee the noblest and most memorable of any that have been celebrated in modern times. May the blessing of Him who dwelt in the bush be given in large measure to this noble Institution, and its powers of usefulness increased a thousand fold.

Foreign Intelligence.

By the arrival of the steamship *Niagara* on Sunday the 13th, we have London papers dating as late as Jan. 28. There is a general dearth of news from Europe. In England the thing most talked of was a rumor of dissentions already on foot in the new Ministry; it being alleged that Mr. Gladstone, having fallen out with his colleagues on the subject of the Income Tax, would probably retire, and be replaced by Sir Francis Baring. We should add, however, that nothing had occurred to accredit the rumor. Probably it is but a vapor generated in the hot nest of political partizanship.

The case of Dr. Newman in the Court of Queen's Bench was drawing to a period; the opinion of the Court being that the rule for a new trial ought to be discharged, and that the verdict must stand for the prosecution. A day was appointed when the defendant was to be brought up for judgment, and

the result of the appeal would probably be a mitigation of the penalty.

The Exeter *Gazette* says that Lady Charles Thynne has followed the example of her husband and joined the Roman Catholic Church. A very sufficient offset to this is given by the Liverpool *Standard*, which states that on Tuesday, Jan. 18, at St. John's church, Liverpool, six adult Romanists and eight children were publicly received into the Anglican Church. The children were those of the present and of former converts from Popery. In the course of the sermon, the Rev. W. F. Taylor, Incumbent of St. John's, stated that he had received *twenty-six* converts from the Romanists during the past year. Perhaps it should be added that these conversions being some of them among the humbler sort of persons, they may be reasonably thought to have occurred from motives of religion, not of fancy or speculation.

France. It would seem that in this mushroom Empire there could be no more news got up, nor anything done worth hearing or talking about, till after the marriage of the Emperor, which of course had not taken place at the latest dates. It turns out that the about-to-be Empress is on her mother's side of Scotch descent, and not Irish, as was reported. It is said that the engagement announced between Prince Napoleon and the Princess of Wagram has been broken off. To console the disappointed lover, a decree has been put forth giving him the rank and title of a general of division, though he has never been in the army. The Paris correspondent of the *Evening Journal* says—"The impression hitherto produced by the Emperor's marriage is anything but a favorable one, notwithstanding the efforts used by the Government to render it popular. In the upper ranks of society the disapprobation is universal—not so much on account of absence of rank in the bride, as of the particular choice made. Among the lower classes the impression is not a good one. The people complain that alliance has not the *prestige* which they expected when they made Louis Napoleon Emperor." As to the lady herself, however, nothing but good is spoken of her. There are rumors of changes in the Ministry, growing out of the marriage. The Emperor is said to have had much difficulty in arranging his future household, but he was at last carrying everything his own way. Of course he was: what else could such a new-born Majesty be expected to do among such an inspirable people?

Spain, Italy, Austria, Prussia, Russia, and Turkey yield nothing of sufficient importance to detain the reader. The accounts of the war at Montenegro are so conflicting and uncertain that little can be made out of them.

Home Items.

The proceedings of Congress for the past week have been, if possible, of less interest than in almost any similar period during the session. In the Senate a portion of the time continues to be taken up with the discussion of the Monroe Doctrine, the floor being occupied on Monday the 14th by Senator Douglass. He was opposed to any declaration in advance as to what we would or would not do, but would leave the Nation free to act according to circumstances and exigencies as they may arise. Measures of a retrospective bearing he seemed rather to favor, being more of a mind to make others undo some things they have done, than to give or ask any pledges for the future. After the bulk of his speech had been discharged, there sprung up a running debate and some pleasant tilting between him and Mr. Cass.

Among other things floating abroad from Washington is a rumor of a treaty between England and the United States, securing to the authors of each country the control and sale of their books in both. The treaty, it is said, is now awaiting the action of the Senate. As to the particular stipulations thereof, nothing is certainly known; but they are understood to cover the whole ground hitherto claimed by the advocates of international copyright. We cannot see how such a measure should hurt anybody but publishers, nor how it can fail to benefit both native authors and readers—authors, by protecting their interest against such literary wares as are unpatented, and readers, by protecting their minds against such as ought to be unpublished. In other words, it will serve, in some measure, to ward off that incessant shower of publications, which is washing away both the bread of those who write, and the brains of those who read.

The President elect left Concord on Monday the 14th, for Washington, being accompanied by his Private Secretary, Sidney Webster. Having been, some while since, officially invited to the honor of a public reception in New York, on his way to the Capitol, he has declined the invitation in a style that does him very great credit. The following is his answer:

Concord, N. H., Saturday, Feb. 5, 1853.

My Dear Sir: I had the honor to receive your letter of the 4th inst., this morning, and with it a copy of the proceedings of the city authorities of New York, inviting me to accept the hospitalities of the city, on my way to the seat of Government.

I beg you to communicate to the Mayor and the co-ordinate branches of the city Government, for their marked kindness and proffered hospitality, my greatful acknowledgments.

Under other circumstances it would have been extremely pleasant to avail myself of the opportunity gracefully tendered, to exchange salutations with the citizens of the great emporium of our country, and to thank them for the decided manifestation of partial judgment with which, but a few weeks since, they were pleased to honor me.

But, with a weight at my heart which has well nigh disqualified me for the discharge of pressing duties connected with their interests, I am sure they will hardly expect my consent to anything like a public reception on my way to Washington. Suffering to some extent from the want of usual health and elasticity, I need repose, and I have full confidence that my friends will considerately accord to me, as far as practicable, seclusion.

With much respect, your obedient servant,

Frank. Pierce.

The Caloric Ship *Ericsson* was to have started for Norfolk last Tuesday morning, having been requested to make a trip thither, by the Secretary of the Navy. It is understood that her owners have offered to the Government to build two or more vessels of the largest class for the public service, at the minimum rate of expense, warranting them to make ten miles per hour, with not over eight tons of coal per day, and that all their machinery shall last four years—as long as the boilers of a steamship; and offering bonds in any required amount for the fulfilment of the contract in all its parts. The President and Secretary of the Navy being favorable to the proposition, the ship has been summoned to Norfolk, to give them an opportunity of personal inspection.

Last Saturday, the Legislature of Virginia passed a resolution requesting the States of Maryland, Delaware, and New Jersey, to grant the right of way for an Air-Line Railroad between Norfolk and New York.

Within the past week, the steamships *Ohio*, *Northern Light*, and *Uncle Sam*, have arrived from California, bringing something over $2,000,000 in gold, besides a heavy cargo of bad news. The latest dates from California are of the 15th ult., at which time the floods still continued, and in the mining districts the scarcity of food had raised the price of it up to an enormous pitch, while the state of the roads was such that no fresh supplies could be had but with the greatest difficulty.

Church of England Missionary Society.—The income of this Society amounted last year to nearly $600,000.

Gleanings from Foreign Exchanges.

The Law of Divorce.—A very important measure will be introduced into the House of Lords immediately on the re-assembling of Parliament, by Lord Brougham, by which the present tedious system of divorce will be abolished, and a new statute framed, doing away entirely with the enormous fees which are now paid, thereby bringing the law within the reach of the poor. By the new law, the proceedings in the Ecclesiastical Court, and also the action at law, which are now necessary, will be abolished.

Confirmation in a Jail.—The *Preston Chronicle* states that the Bishop of Manchester, last week, held a Confirmation in the jail of that town, administering the rite to twenty-eight of the prisoners, varying in age from fourteen to fifty-five: "This ceremony has been performed by his Lordship in compliance with the request of the Rev. J. Clay, who, in his anxiety for the spiritual welfare of these unfortunates, had represented to him the fact that the large number of prisoners we have specified above had never received the solemn rite of Confirmation. After the service, the Bishop delivered an impressive address to the prisoners, touching their present position, and the further responsibility they had taken upon themselves in their acceptation of the rite that had just been administered to them.

Fruit in Old Age.—Dr. Routh, President of Magdalen College, Oxford, is now in his 97th year, and is editing and publishing Bishop Burnett's History of James II. As an under-graduate he knew Dr. Leigh, then Master of Baliol, elected to that post in 1726, being at that time more than 40 years of age, and consequently born in the reign of James II.; so that, says the *Athenæum*, "here is a book, narrating events all of which occurred 164 years since, given to us by a friend of one who knew the principal actors in them."

Jubilee of the Bible Society.—On the 7th of March, 1853, the British and Foreign Bible Society will commence the fiftieth year of its existence. The committee wisely propose to keep the Year of Jubilee as becomes such an event—namely, by thanksgiving for past success: by solemnly testifying to the divine character and claims of the Bible; by renewed efforts to circulate more widely than ever the Word of God; by public meetings and communings; by sermons and by prayer, and by the establishment of a Jubilee Fund, to be devoted to special purposes of the highest import. The Society has already circulated twenty-five millions copies of the Scriptures or portions of them, and have but one object at heart—the universal dissemination of the Holy Word of God. After such a work, with such an end in view, the Society may fairly enter on their Jubilee Year with glad hearts, and with unwearied minds addressed to the further labor that awaits them.

New Bishopric of Natal.—The consent of Her Majesty's Government has been obtained to the immediate creation of an English Bishopric at Natal, at present under the Episcopal Jurisdiction of the Bishop of Cape Town. It is stated that persons in high official positions are desirous that the first appointment to the Bishopric should be given to the Rev. T. W. Weeks, M.A., Incumbent of St. Thomas' church, Waterloo-road. It appears that Mr. Weeks was for many years a missionary in Africa, and held for a considerable time the office of Principal of the Church Missionary Society's College at Sierra Leone, a situation requiring great learning and general ability on the part of its possessor.

The Bishop of Cape Town and the Church in South Africa.—Yesterday afternoon, the Bishop of Cape Town addressed a large congregation at St James' church, Piccadilly, in reference to that portion of South Africa of which he has the Episcopal supervision.—Speaking on the subject of the Kaffir war, his Lordship expressed his strong conviction that if proper means had been taken to christianize the barbarous tribes of Kaffraria, that disastrous conflict would never have occurred. Disastrous as that war had proved to be, it would in all probability be succeeded by another equally terrible in its effects. There were at the present time many thousands of the Zulu tribe settled down in Natal, having been compelled to fly from their homes in consequence of the tyranny of their native chiefs. These people were docile, and appeared to be very anxious for instruction in the truths of Christianity; but they were rapidly undergoing a change for the worse, in consequence of the large number of Europeans who were mixing amongst them, and whose chief object appeared to be to enrich themselves at their expense. He had no hesitation in saying that unless means were taken to civilize and christianize the Zulus, there would be, in less than five years, a war entailing more serious consequences than even that which was now being brought to a close. In the district with which he was connected there were five distinct civil governments—namely, Cape Colony, the Orange River territory, Natal, British Kaffraria, and St. Helena, but only one Bishop; although he was happy to add that two more Bishoprics would, in all probability, be speedily erected, one of which would be at Natal, which division alone was as large as the whole of Scotland. When he first went to Cape Town, five years ago, there were but sixteen clergymen in the whole of the five civil Governments; now there were sixty; and that number would be greatly increased if proper assistance were afforded to the Society for the Propagation of the Gospel in Foreign Parts, which was the main stay of the Colonial Church. That Society had only been able to devote £1,000 a-year to the Church at the Cape of Good Hope, while the Wesleyan Missionary Society granted £10,000, and the London Missionary (Independents) £6,000 a-year, to extend their religious principles in that district. The Bishop added that when he went out private friends guaranteed him £1,500 a-year for 5 years to carry on the work of his Diocese, and that those supplies had now stopped, just at the time when provisions in the colony were very high on account of the war, and when it was very important that there should be no diminution of his missionary staff. He had left his Diocese in the midst of its difficulties and distresses, in order to appeal to his fellow-countrymen for extended aid, without which the great work in which he was engaged would languish, and ultimately fail.

The Bishopless Episcopal Church.—The building erected at Stoke Newington for a place of worship upon "Church of England principles entirely independent of the jurisdiction of the Bishop of London," has been opened. The Minister is to be the Rev. Mr. Donovan, who was ordained some years ago by the Bishop of Ohio, and was some time since refused a license in the diocese of London, on the ground, it is alleged, of his foreign ordination. The Rev. J. E. Gladstone, late Minister of Long-acre Episcopal Chapel, and the Rev. T. Cuff, who seceded from the Church of England early last year, took part in the services.

New Publications.

A Hero and Other Tales, by the Author of "Olive," "The Ogilvies," &c. 12mo., 269 pages. Harper & Brothers.

We have seldom read so pleasing a work as this. Its style is light and attractive, but with occasional touches of deep feeling interspersed. The first story answers the inquiry, always pending, as to "*What is a Hero?*" The last story is one of the most exquisite productions of its kind of the day. Under the guise of a fairy tale, "Alice Learmont" appeals to our tenderest feelings and teaches some practical truths, to those who will look beneath the figure and see what is in a greater or less degree an every day picture of human life.

Hints to a Layman. 12mo., 67 pages. L. G. Henderson & Co., Philadelphia.

A Critic on a *Review of Themes for the Protestant Clergy*. Upon the merits of this work we are able to say very little, as neither the "Themes," nor the "Review" by "a Layman" have passed under our notice. We fear, however, that our *Critic* has over-indulged in the same spirit that he so severely condemns in the "*Reviewer*" and which is so natural to critics, especially on religious subjects, i. e., of harshness and intolerance.

Lives of the Queens of Scotland and English Princesses connected with the regal succession of Great Britain, by Agnes Strickland. Vol. 3d, 12mo, pp. 336. Harper & Brothers.

This volume of this very interesting work is unusually attractive. The subject is Mary Stuart, the Queen of Scots: written with even more than Miss Strickland's usual and well-known spirit and ability in works of this disposition, it cannot fail to commend itself to every lover of history as a work of great interest. We find ourself carried along with the course of the narrative, and devouring its pages with a greedy avidity, scarcely if ever surpassed by the interest of a work of fiction even of Scott's, and only regret at the end of the volume that the remaining volume or volumes are not before us that we might continue the narrative.

We have much more that we would like to say on the merits of this work, but must postpone it till the subject is completed. We then hope to satisfy ourself with a more lengthened review of the work.

Light and Shade or the Young Artist, by Anna Harriet Drury. 12mo, pp. 267. D. Appleton & Co.

Recognizing the name of the authoress of "Friends and Fortune" upon the title page of this book, we opened it promising ourselves a treat for our "*hours of light reading*," but we were much delighted to find our highest anticipations cast in the shade by the real value of the work. It is a beautiful and well written history of the progress of a young artist, inspired with a high sense of the character of his profession, resisting all temptations to lower his art, even to obtain the necessaries of life, encountering many and severe trials but continuing on with a strict regard for duty, until at last the highest success is attained. To this we may add that all its scenes are laid in and connected with our dear Old Mother Church of England.

Lessons in Proverbs, being the substance of Lectures delivered to Young Men's Societies, by Richard Chenevix Trench, B. D. 12mo, pp. 140.

This is not as may seem from the title a work on the book of Proverbs in the Scriptures, but on what we may term national proverbs, those short, full sayings that are so mixed up in the elements of every language, and so universal in their use that they are tacitly acknowledged by all to be indisputable. The work before us treats of their nature and kinds, comparing those of different languages, drawing from them lessons of morality and theology in a very interesting and instructive and at times in a very amusing manner.

Guide to Roman History, from the earliest period to the close of the Western Empire, by the Rev. Dr. Brewer. C. S. Francis & Co. 18mo, pp. 474.

A brief but comprehensive digest of the rise, progress and decline of the Roman nation. It is arranged with questions and answers for the convenience of young students. It evinces considerable care in the preparation, and is well calculated to lead the young to a just view of Roman History. The author has already published a similar "Guide to English History;" we hope he will continue the application of the same design to other countries.

Restoration of Monarchy in France, by Alphonse De Lamartine. Vol. 3d. Harper & Brothers.

As everything that comes from the pen of Lamartine bears the stamp of high intellect and a ready pen, so we all know what to expect when a work of his appears from the press: enough then to say that the work before us is no exception to this rule, but is written in the same beautiful style that characterizes this popular author. Of the merits of the work as a history, it would be unfair to speak in its present incomplete state. We hope to be able to do so when the work is finished.

Corneille and his Times, by M. Guizot. 12mo, pp. 395. Harper & Brothers.

This work is no stranger to the public; it has long been before them and long had its position among the standard works of every library. But still it comes to us in a new form, having lately been revised and corrected by its author. He has made many and considerable changes in it, though leaving the work the same in the main. We are glad to see a work that has kept its place for forty years thus reproduced with increased claims upon the public regard.

A First History of Greece, by E. M. Sewell. 18mo, pp. 358. D. Appleton & Co.

A fit companion to that excellent little work "*A First History of Rome*," by the same author. It is the best arranged and most connected work of the kind that we have ever read. No child can peruse it without carrying away with him a good general knowledge of the subject—few children even of larger growth would read it without profit and instruction.

We have received the following:

The Sailor's Magazine for February.
The Christian Parlor Magazine.
Littell's Living Age, No. 458.
New York Ecclesiologist.

We clip the following from the columns of the Sherbrooke (Canada East) *Gazette* of the 2d inst.

The numerous friends of the Rev. Prof. Hellmuth, and particularly those of Sherbrooke, will be gratified to learn that His Grace the Archbishop of Canterbury has been pleased to confer upon him, in just appreciation of his learning and attainments, the distinguished degree of Doctor in Divinity.

CLERICAL CHANGES.

The Rev. Henry F. M. Whitesides has been invited to the rectorship of the church of the Holy Trinity, Oxford, Talbot county, Maryland. P. O., *Oxford*.

The Rev. Horace Stringfellow, jr., has been elected to the rectorship of St. Andrew's church, Baltimore, and has accepted the same.

The Rev. Henry Wall having accepted a call to the rectorship of Grace and the Bowling Green churches, Caroline county, requests all his communications to be directed to Fredericksburg, Va.

The Rev. M. F. Maury, having removed to Danville, Kentucky, requests all communications intended for him to be addressed accordingly.

The Rev. William McGuire, having taken charge of Cople Parish, requires that letters and papers intended for him be directed to Hague P. O., Westmoreland county, Va.

The Rev. R. B. Claxton, D. D., of Christ church, Madison, Ind., has received a call to St. Paul's church, Cleveland, Ohio.

The Rev. Wm. F. Bryant, formerly at Locke's Mills, desires that, until further notice, all letters and papers intended for him may be addressed to No. 501 Vine street, Philadelphia.

The Rev. William C. Crane, of the Diocese of Louisiana, has been received into the Diocese of Maryland, and elected to the rectorship of St. Paul's Parish, Queen Anne county. P. O., Centerville.

The Rev. Arthur J. Rich, M. D., deacon, has accepted the Chaplaincy of the Hannah More Academy, Reisterstown, and is officiating as a Missionary to the new congregation formed by leave of the last Convention, in St. Thomas's Parish, Baltimore county. P. O. Reisterstown.

The Rev. Wm. T. Leacock has been transferred from the Diocese of Mississippi to that of Louisiana, and has taken charge of Christ church, New Orleans.

The Rev. John F. Young, has been transferred from Missippi to Louisiana, and has taken charge of Christ church, Napoleonville.

The Rev. J. L. Johnston has been transferred from the Diocese of Illinois to that of Louisiana, and has taken charge of Christ church, Covington.

The Rev. W. T. Saunders, rector of Trinity church, Apalachicola, Florida, having returned from Europe, has resumed the duties of his parish.

Corrections.—We regret the having to correct several ugly misprints in the excellent communication of "A Catholic Priest," published last week. About the middle of the first column is printed 'flippant *writer*,' which should be 'flippant *reader*.' Also, in the second column, 'exact from words their *power* of meaning,' should be 'exact from words their *proper* meaning'; 'was the representation' should be 'was the *representative*'; and 'age and flock' should be 'age and *place*.'

For the Churchman.

The author of "Permanency of the Apostolic Office," &c., in the copy kindly sent me, refers in writing, from passages in his pamphlet, to "The Church is no Confederation." Will he confer another favor by giving me his name in private?

R. T. S. L.

Christ church, Newark, Feb. 15, 1853.

Married.

On Thursday, Feb. 8d, at St. Marks church, Orange, N. J., by the Rt. Rev. G. W. Doane, D. D., Wm. H. Vermilye to Phebe Louisa Babbitt, both of that place.

CHURCH OF THE GOOD SHEPHERD.

Mr. Editor: Zion church will probably continue open on Sundays for Divine Service by the Church of the Good Shepherd until May.

The subscriber proposes after that time to hold service somewhere in the immediate vicinity, that there may be at least one humble taper to represent the light of Protestant truth, in that idolatrous, church-forsaken district.

R. HOYT.

The Church of the Nativity, Avenue C, will be opened for divine service on Sunday evenings, during the winter, at half past 7 o'clock.

Died.

On the morning of Jan. 30, the Hon. Alexander H. Buell, M. C., at his lodgings in Washington city, of erysipelas. His remains were interred on Wednesday, Feb. 2d, in the church-yard of Trinity parish, Fairfield, Herkimer Co., N. Y. The burial service was performed by the Rev. Edward Moyses, rector of the parish, assisted by the Rev. Timothy F. Wardwell, of Little Falls, who preached the sermon.

The following action was afterwards had in a meeting of the Wardens and Vestrymen of the parish.

Whereas, It has pleased Almighty God, in His wise providence, to remove from this world the soul of the Hon. Alexander H. Buell, M. C., a member of the vestry of this parish, therefore

Resolved, That in his death, this parish has lost *its most efficient* member: one who at all times was ready to give—but never to obtrude—his wise and judicious counsel: one who during all his life, and in the hour of his death, set a noble example, in giving *liberally* of his worldly goods to the support of the Church.

Resolved, That while we bow with a meek submission to the will of God, we cannot but mourn our great loss.

Resolved, That we do deeply sympathize with his bereaved widow and the fatherless little children, his aged and infirm mother, and his sorrowing sisters—especially her who declares of him that he was to her at once a brother and a father. And that we do pray to God to comfort them in their affliction.

Resolved, That it gives us unfeigned pleasure to learn that, in his last hours, he confessed himself a sinner, and pleaded, for his acceptance with the father, the merits of the Redeemer.

Resolved, That a copy of the foregoing preamble and resolutions be furnished the family and other immediate relatives of the deceased, that they be entered on the minutes of the Vestry, and sent to the columns of the *Gospel Messenger* and *Churchman* for publication.

Signed by order of the Vestry,

Edward Moyses, Rector of the Parish.

Jeremiah Smith, Sec. of the Meeting.

Notices.

EPISCOPAL APPOINTMENTS.

The Rt. Rev. the Provisional Bishop of the Diocese of New York proposes to make his visitations during the current month as follows:

Date.	Churches and Hours of Service.
20, 2d Sunday in Lent,	A. M. Calvary, N. Y. Ordination.
	P. M. St. John Baptist. New York.
	E. Holy Apostles, New York.
23, Wednesday,	E. Ascension, Bushwick.
25, Friday,	E. Calvary, Brooklyn.
27, 3d Sunday in Lent,	P. M. St. Luke's, New York.

LENT SERVICES.

Trinity Church. Daily, at 9 A. M. and 3 P. M.

St. Paul's Chapel. *Wednesdays*, 11 A. M. and 7½ P. M., with Lecture.

Fridays, 11 A. M. with Lecture, and 4 P. M.

The *Sunday Evening Lecture* at half past seven will be continued.

St. Luke's Church, Daily Service, 7 A. M. and 5 P. M.

Emmanuel Church, corner of Prince and Thompson streets, Daily Service, during the season of Lent, 9 A. M and 3½ P. M.

Church of the Annunciation, Daily Service, 9 A. M. and 4 P. M.

Acknowledgments.

MINNESOTA MISSION.

The undersigned gratefully acknowledges the receipt of the following alms, viz:

5, per Mr Chas H Bowman, from ladies of the ch of the Holy Trinity, Brooklyn, N Y, for freight on box; one box of clothing, Rev W T Webbe, per T N Stanford, Esq. Also through Mr Stanford: 2 74 from the ladies of Portsmouth, Va, per Rev W T Webbe; 1 from Calvary, Utica, W N Y, for Indians; 1 from Rev Wm Douglass, for same; 5 from E W, of Honeoge, W N Y; 3 from Trinity, Geneva, for the Chippeways; 20 from ladies association of Christ ch, Binghampton, Ct; 4 25 from S S class, Christ ch, New Brighton; 2, post marked Nov. 11, Poughkeepsie, for Indians; 10, thank offering from a member of St Johns, Waterbury, Ct; 2 from E Clarke, Bethel, Ct; 20, a thank ofg from a com of Christ ch, Springfield, Mass, half. And by mail, 10 from a member of Trinity ch, New Rochelle, N Y, for Chippeway mission.

JAMES LLOYD BRECK,
For the Minnesota and Chippeway Missions.
Chippeway Mission House, Jan. 14, 1853.

The subscriber very gratefully acknowledges the receipt of the following, in answer to his appeal in the *Churchman*, in behalf of the disabled seamen and also for the poor under his care, since the 27th Jan.:

By letter per Stanford & Swords, from P C 1 25; by do, from S J 5; by do, from Mrs Lydia H Sigourney 10; Rev S C Manhassett 5; by letter from Boston by S & S 1; by the hands of Lieut Craven from officers and crew of the U S steamer Corwin 22; by letter at my house by penny post, from M R 8; by letter per penny post, from H M B 2.

Feb. 12, 1853. B. C. C. PARKER.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 8 inst.

Dr Henry A Du Bois, of Newton Falls, Trumbull Co, Ohio, towards making his son, Augustus J Du Bois, a life member 10; Wm Hall Wells, to constitute him a life mem 25. Subscribers: Mrs John T Irving 5; Mrs Susan Danberry 2; Miss Titford 2.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.

New York, Feb 15, 1852. 20 John street.

THE FIVE POINTS.

The rector of the church of the Good Shepherd thankfully acknowledges the receipt of the following contributions:

Thro Messrs S & S, Christabel 2, for the poor.

Contributions for aiding the operations of this Free Church at the Five Points, may be left at Stanford & Swords, 137 Broadway, or at No. 2 Little Water street, Five Points. R. HOYT.

FREE CHURCH OF THE HOLY MARTYRS,
Ludlow St. near Grand.

The subscriber Missionary in charge of this station acknowledges—

Thro S & S, J H E 10.

Donations may be left with Messrs Stanford & Swords, 137 Broadway, or with JAMES MILLETT,

Feb. 14, 1853. 308 Broome St.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

By S & S, Christabel 2.

N.B.—Further donations for the same object, will be thankfully received. They may be left with Messrs. Stanford & Swords, 137 Broadway, or at 77 2d Av.

Lot Jones, 77 2d Avenue.

THE POOR.

The subscriber thankfully acknowledges the receipt of the following donations for the poor of the Church of the Holy Evangelists:

Christabel 2; by S & S, from a lady member of the ch of Ascension.

Further donations will be gratefully received, and prudently distributed, they may be left with Messrs Stanford & Swords, 137 Broadway, or with B. Evans, 172 Broome street. BENJAMIN EVANS,

New York, Feb. 8, 1852. 172 Broome-St.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received since acknowledgement of 8th inst., the following contributions, viz:

St Peters, Port Chester, Rev Isaac Peck 20; St Pauls, Kinderhook, Rev F T Tiffany 5 06; St Johns, Ogdensburgh, Rev H R Peters 16; Trinity, West Troy, Rev P K Cady 13 60; St Thomas, New Windsor, Rev R Riley 14 10; Christ, Poughkeepsie, Rev Samuel Buel 34 64. Total $103 40.

C. N. S. ROWLAND, Treasurer,

Feb. 15, 1853. 55 Water street

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 8 inst.

Subscribers: Mrs Susan Danbury 5; Miss Titford 1; Wm Hall Wells 1.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.,

New York, Feb 15, 1853. 20 John street.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since acknowledgement of Feb. 8:

Ch of the Messiah, N Y 2; St Peters, Munroe, Ct 10; St James, West Hartford, Ct 2; St Johns, Ogdensburgh, N Y 22; St Marks in the Bowery, N Y, from coll from infant and sunday scholars and children of the congregation, half 22 56; ch ofgs 6; Mrs H Fish, half 20; a member for miss in Oregon 50—98 56. St Johns, Hagerstown, Md 18 94; Coventy pa, Somerset and Worcester Co, Md 5; Christ, Raleigh, N C 30; Grace, Jamaica, N Y 18 10; ch of the Holy Innocents, Henderson, N C, add 1; Christ, Enesberg, Vt, half 1 50; Christ, Alexandria, Va 30 (and 10 for Nashotah miss); Bedford Co, St Stephens, Va, half 10; Col E J Steptoe, half 5. Total $254 10.

THOMAS N. STANFORD, Treas.,

Feb 15, 1853. 137 Broadway.

Advertisements.

CHURCH DAMASK AND CARPETING.

DOREMUS & NIXON

INTEND always to have on sale a choice assortment of Damask and Moreen, for Cushions.

Mohair Plush, and *Silk Velvet,* } for Pulpit Cushions:
Carpeting of every description.
Cocoa Matting and Mats, } for Porch and Vestibule.
Communion Damask and Napkins.
Tufts, Gimps, and Trimmings of every kind.
Also *Curled Hair.*

oct16-1yr No 21 Park Place, and 18 Murray st.

KIP'S LENTEN FAST. Fifth edition will be published next week.

The History, Objects and Proper Observance of the *Holy Season of Lent*; by the Rev Wm. Ingraham Kip, D. D., author of "The Double Witness of the Church," &c., &c.

STANFORD & SWORDS,
137 Broadway,

JUST PUBLISHED.

FOUR SERMONS ON THE SACRAMENT OF THE LORD'S SUPPER: by A. N. Bethune, D.D., Rector of Cobourg, Canada West. It contains about 60 pages 12mo., and is printed on the best English paper, in clear new type, with a handsome stiff cover.

Price, per single copy, 25 cts.

QUESTIONS ON THE FESTIVALS AND HOLY DAYS, for the use of Parochial and Sunday Schools, by the Rev Henry Patton, Rector of Cornwall, and Rural Dean of the Johnstown Deanery, Canada West. Price 12½ cents.

For sale by A. F. PLEES, office of the *Canadian Churchman*, Toronto, C. W. Fe19-1m

CONFIRMATION.

Lately re-published, and for sale by A. F. Plees, office of the *Canadian Churchman*, Toronto, C. W., An Address on Confirmation, by the late Rev HUGH WHITE, A.M., Curate of St Mary's church, Dublin.

Price, $1 per dozen. Fe19-1m

STATEMENT OF
THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J.,
On the First Day of January, 1853.

Offices, { 151 Market street, Newark, 11 Wall street, New York.

Balance per statement January 1, 1852		$1,381,008 64	
Deduct for losses then unpaid, paid since		32,300 00	1,348,708 64
Nett premiums received during the year 1852		474,260 71	
Interest received during the year 1852		77,578 69	
Total receipts, 1852		551,839 40	
*Paid losses of the year	136,372 40		
" for purchased policies	30,982 75		
" salaries, taxes, postage, &c	19,071 43		
" commissions	28,217 79		
" physicians' fees	2,334 72	216,979 09	334,860 31
Balance			1,683,568 95
Paid on dividend of 1847		353 44	
" " 1848		3,188 06	
" " 1849		17,919 77	
" " 1850		91,040 09	
" interest on dividends		11,975 47	124,476 83
Nett balance, January 1st, 1853			1,559,092 12

* Losses unpaid, awaiting proofs of death, 33,200.

ASSETS.

Cash on hand	35,633 24	
Newark City 6 per cent. bonds	1,150 00	
Brooklyn " "	50,000 00	
Albany " "	25,000 00	
Bonds and Mortgages on real estate, worth double the amount loaned	667,849 16	
Real estate in Newark	17,052 57	
Premium notes drawing 6 per cent interest	744,143 82	
Loans on scrip	8,468 46	
Premiums, premium notes, and cash in the hands of agents	9,794 87	1,559,092 12

Nett accumulation	1,559,092 12
Amount of dividends and interest paid out of previous accumulations to date	316,616 61
	1,875,708 73

† Upon the policies now in force, issued prior to January 1st, 1852 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent, without interest, on the premiums paid at the table rates, being the profits of 1851, payable in conformity with the present rules of the Company.

The directors having reserved the sum of $807,996 02, and the additional sum of $200,000 of declared profits, as required by the By-Laws, have from the surplus ordered the payment of the *fifth dividend*, being that declared January 1st, 1851, the same to be paid to the members at the time their annual premium comes due, during the year 1853. Those holding scrip of 1851, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit to receive the same by a credit on their notes as they mature.

DIRECTORS AND OFFICERS.

Robert L. Patterson,	Charles S. Macknet,
Lewis C. Grover,	Thomas B. Segur,
Henry McFarlan,	Isaac H. Frothingham,
Seth Low,	John R. Weeks,
Andrew S. Snelling,	Randall H. Greene,
Joel W. Condit,	Nehemiah Perry.

ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President.
B. C. Miller, Secretary.
L. C. Grover, Attorney and Counsel.
J. P. Bradley, Mathematician.
Joseph B. Jackson, M.D., Medical Adviser, Newark.
James Stewart, M. D., Medical Adviser, New York.
JOS. L. LORD, Agent, New York.

† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the Company by note for part of the premiums.

THEOLOGICAL BOOKS, for sale by STANFORD & SWORDS, 137 Broadway.

Sermons and Tracts by Daniel Wilson, M.A., vicar of Islington, and late Minister of St John's, Bedford Row, 2 vols, London.

A Grammar of the Idioms of the Greek Language of the New Testament, by Dr Geo. Benedict Winer, translated by J H Agnew and O G Ebbeke.

An Essay on the Proper Lessons, Appointed by the Liturgy of the Church of England, by William Wogan Esq. late of Ealing in Middlesex, 2 vols, London.

Waddington's History of the Church, from the Earliest Ages to the Reformation, London.

A History of the Church in Five Books, from A D 322 to the Death of Theodore of Mopsuestia A D 427, by Theodoretus, Bishop of Cyrus. Bagsten, London.

History of the Church in nine books, from A D 324 to A D 440, by Lozomen, a new translation from the Greek. Bagsten, London.

A Key to the Bible: containing a Summary of Biblical Knowledge, and a Dictionary of all the Principal Words in the Old and New Testaments, by the Rev Thomas Timpson, with maps and illustrations. London.

Sermons by the Rev John Venn, M.A., Rector of Clapham. 2 vols.

Pastoral Theology: the Theory of a Gospel Ministry, by A. Vinet, Professor of Theology at Lausanne, translated from the French.

Letters to a Friend whose mind had long been harassed by many objections against the Church of England, by the Rev A. G. Thelwall, M.A.

LITTELL'S LIVING AGE, No. 458, 12½ cents.

CONTENTS.

1 Emendations of the Text of Shakspeare's Plays, *Athenæum*.
2 Annie Lee, *New Monthly Magazine*.
3 Memoirs of Wordsworth, *Quarterly Review*.
4 New Position of Australia, *Economist*.
5 The Rooster-Pecked Wife, *National Era*.
With poetry and short articles.

Published weekly at six dollars a year by
E. LITTELL & CO., Boston.
And sold by Dewitt & Davenport, Tribune Buildings, New York.

EIGHTH ANNUAL REPORT OF THE NEW YORK LIFE INSURANCE COMPANY, made in accordance with the Provisions of the Charter.

Amount of Assets, as per statement of Jan. 1, 1852		$456,751 10	
Deduct amount of Return Premiums and Premium Notes, surrendered on Cancelled Policies		3,992 40	$452,758 70
During the year 1852, 1,260 new Policies have been issued.			
Amount of Premiums during the same time		$327,398 09	
Received for Endowment and Annuity do.		1,998 09	
Profits on Stocks sold do.		547 50	
Amount of Interest received do.		26,398 88	
Total		$356 242 47	
DISBURSEMENTS during same period, viz.:			
Amount paid for Losses by Death, less discount for payments in advance of 60 days	$106,106 38		
Interest on Dividends, Reinsurances, &c.	7,195 85		
Taxes	4,908 74		
Expenses, viz.: Amount paid for Salaries, Fees to Physicians, Trustees, Clerk hire, &c.	14,209 90		
Advertising, Printing, Stationery, Office Rent, Furniture, &c.	5,032 93		
Commissions, Postages, Medical Examinations, Advertising, Exchange, &c.	34,868 45	$172,322 25	183,920 32
Total			$636,678 92

ASSETS.

Invested in United States and New York State Securities, in accordance with the Charter	$274,968 75
Cash on hand	27,411 95
Bonds and Mortgages,	84,346 00
Notes received for 40 per cent on premiums on Life Policies	244,670 67
Premium on Policies in hands of Agents	5,281 55
Total amount of Accumulated Capital	$636,673 92

The Trustees have declared an Interest of Six Per Cent. on previous Dividends, payable on and after the first Monday of March next.

MORRIS FRANKLIN, President.
Pliny Freeman, Actuary.
New York, Feb. 12, 1852. 4t

JUST PUBLISHED.

A PRESBYTERIAN CLERGYMAN LOOKING FOR THE CHURCH. SECOND AND CONCLUDING PART. 424 pp. 12mo. Muslin, 75c.; paper covers, 50c.

☞ The complete Work will also be furnished in one volume, price $1.

The *Church Journal* says of it: "The sheets of this long-expected work are now before us, complete; and we are happy to assure our readers that, *at last*, it will be issued from the Press of the Sunday School Union by the 10th inst. The extraordinary delay which has occurred in its appearance, has been owing to the long illness, and at length the death, of its fervid and devoted Author; of whom a brief and appropriate memorial, by a friendly hand, is prefixed to the forth-coming volume. Of the value of the work itself we need not speak at large. The First Part, published some two or three years ago, made its mark; and the Second Part, while it adds more than double to the fullness and richness of the whole, abates nothing from the interest or force of argument. Nor is there any flagging in that rapid, earnest, glowing style with which the Author pours out the whole river of his thoughts, feelings, self-conflicts, convictions, and final triumphs; nor any flinching in carrying out to the full those clear and irrefragable conclusions, from which no serious, intelligent, and unbiassed mind can escape. Page after page rolls freely on, as if the Author were himself talking to the reader; as if his very voice could be heard, rising and falling with the interwoven tissue of argument, illustration, warning, entreaty, and tender consideration for ignorances and prejudices. At one time, he marches straight at the adversary, meets him face to face, gives him choice of his own weapons, and of time, place and circumstance: then fights him a pitched battle, unmasking all his specious defenses, striking home at once, and following up with blow on blow redoubled, until the enemy is not only defeated but annihilated. At another, he gently binds him about with cords that seem slender and weak at the first, but one after another they follow, growing thicker and more numerous, they wind around and around, until the opponent finds himself at length, and almost imperceptibly, bound hand and foot, and compelled to surrender at discretion. Not in vain has the gifted Author suffered for years in the struggle, through which he has returned unto the Church from which his ancestors, in an evil day, went out. If his own heart had not been so deeply wrung, he would never have known how to reach so surely the hearts of those who, though now what he was once, are yet alarmed by the downward tendency of everything around them, and are beginning to search for "a more excellent way." The learned and accurate Theologian might prefer a treatise more condensed and more technical; but for the many, we are satisfied that this is by far the best work on the controversy with Presbyterians (including questions fundamental to all Protestant sects) that has ever yet been written. It will be read by thousands and tens of thousands, to whom other books on the same subject would seem too dry to be either read or inwardly digested. The First Part, incomplete as it was, has brought numbers into the Church. Now that the whole is out, we shall find our harvest but begun. The work, as a popular argument for the Church, cannot be fairly answered; nor do we believe that an answer will be attempted."

☞ The attention of Churchmen is invited to the following very valuable recent publications of the Union:

DAILY STEPS TOWARDS HEAVEN; or, Practical Thoughts on the Gospel History, and especially on the Life and Teaching of OUR LORD JESUS CHRIST, for every day in the year, according to the Christian Seasons; with Titles and Characters of Christ, and a Harmony of the Four Gospels. Second Edition. 456 pp, full roan, gilt edges. Price 63 cents.

The Same, in Turkey morocco, gilt edges, 87 cents.

"The object of the author of this work was to prepare a 'Manual so arranged as to furnish suitable thoughts for every day in the year, according to the Christian Seasons, for members of the Church of England.' * * We have seen nothing which appears so admirable: and the fact that it has already reached a third edition in England is a strong endorsement. We ask attention to it with those who would commune with their own hearts, and with the Father of their spirits."—*The Church Review.*

"As a book for devotional reading and meditation, it is invaluable. We should be unwilling on any account to be without it. Mr. Dana (*agent for the S. S. Union*) has *given us the first* American edition, in a convenient form, beautifully bound, with gilt edges—printed in clear type and on excellent paper."—*The (Utica) Gospel Messenger.*

A SELECTION OF PSALMS AND HYMNS, with appropriate music for the use of Sunday Schools. 16mo. pp. 160. Price 20 cents.

"The tunes are simple, and such as are generally known and sung in our churches, by which children will be trained to join with facility in the psalmody of our public worship. If we are not mistaken in the initials of the editor, it has been prepared by a most competent hand."—*Banner of the Cross.*

"A most useful book, not only in the Sunday School, but in the family also. It will aid most efficiently in training the youth of the congregation to bear their parts in portions of Divine Service which are sung. The tunes are simple and common, and the work seems to have been prepared with accuracy and skill. Such a book supplies a desideratum."—*The Calendar.*

THE SACRAMENT OF RESPONSIBILITY; or, Testimony of Scripture to the teaching of the Church on Holy Baptism, with especial reference to the case of Infants and Answers to Objections. Price $8 per hundred.

"An English pamphlet" (re-published by the Union) "which, within a very moderate compass, includes one of the ablest, most practical and sound views of the baptismal question which has fallen under our observation."—*True Catholic.*

"This is a most valuable and important pamphlet. In the space of 65 pages, it comprises the pith and substance of the whole Baptismal controversy, brought, by the use of plain and perspicuous language, within the comprehension of every one. We know no work, the circulation of which we should more unreservedly recommend. We need say no more, except that it is remarkably free from those expressions which some times startle persons who discover in them some extreme of doctrine which the writer, perhaps, never meant to teach."—*The Church Times.*

"We are happy to announce this first and beautiful American edition of a Tract which in England has rapidly passed through six or seven. In both countries, our wisest and soundest Divines have pronounced it decidedly the best treatise on the subject that has appeared for many years."—*Banner of the Cross.*

THE CHURCHMAN'S DIARY FOR 1853, in which all Holy Days, Anniversaries and Meetings of Church Institutions, are noted under their respective dates: with a Blank Space for Memorandums for each Day in the Year, the Holy days being printed in Red.

Prices reduced. Muslin, red edges, 25c. Morocco, tucks, gilt edges, 38c.

New and Interesting Books for Children.

CONSECRATED TALENTS; or, the Mission of the Children of the Church. By the Author of "Wreaths and Branches for the Church," &c. 187 pp. with two fine Engravings.

Sup. 16mo. Edition. Muslin, 63c; do. gilt edges, 75c. 18mo. Edition. Half morocco, 36c; paper covers, 22c.

A CHRISTMAS GIFT. By Jane A. Eames. With a beautifully engraved frontispiece, from a design by Oertel. 137 pp.

Muslin, 31c; half morocco, 25c; paper covers, 14c.

HOME CONVERSATIONS ON WHAT ARE COMMONLY CALLED LITTLE THINGS. 172 pp.

Muslin, 35c; half morocco, 27c; paper covers, 15c.

MY CHILDHOOD; or, The Good Grandmother. By Sarah Roberts. 144 pp., with two Engravings

Muslin, 31c; half morocco, 25c; paper covers, 14c.

WORK AND PLAY: A Lesson for Little Children. By Mrs. C. E. R. Parker. 96 pp.

Muslin, 25c; half morocco, 18c; paper covers, 10c.

THE BAPTIZED CHILD; An Address to the Children of the Protestant Episcopal Church. By the Rev H. W. Lee, D.D.

Muslin, 15c; half morocco, 10c; paper covers 4c.

THE DONKEY BOY; or, The Law of Kindness. 48 pp.

Muslin, 16c; half morocco 12c; paper covers 5c.

THE BUNCH OF VIOLETS; or, The Fruits of Deceit. 24 pp.

Muslin, 13c; half morocco, 9c; paper covers, 3c.

THE LITTLE DAISY; or, Early Piety. 24 pp.

Muslin, 13c; half morocco, 9c; paper covers 3c.

WHO WORKS THE HARDEST? or, For this World, or the Next?

Muslin, 13c; half morocco, 9c; paper covers, 3c.

New Book of Instruction.

CATECHISM ON THE THIRTY-NINE ARTICLES. By James Beaven, D.D. 152 pp. 18mo. Pasteboard covers, $10 per hundred.

This Edition of Dr. Beaven's work has been carefully adapted to the articles of our own Church, and is published under the editorial supervision of the Rev J. A. Spencer, D.D. Dr. Beaven, who belongs to the same school in the Church with Canon Wordsworth and Dr. Hook, is too well known to need our commendation. There seems to have been great pains taken with this Work, and a very large amount of information condensed into a small space. —*The Register.*

In Press and will be Published shortly.

LETTERS TO A MAN BEWILDERED AMONG MANY COUNSELLORS. By a Presbyter of Alabama. Second Edition, revised and enlarged.

"It takes a sensible, clear and strong view of the claims of the Church, and is written with uncommon ability."—*True Catholic.*

"A more admirable Tract than this we have seldom seen. It goes directly to the point, and with a downright honesty and plainness which cannot fail to secure the attention of those for whose use it was written. The letters are addressed to one who is supposed to have never been a member of any church, and to have no particular religious attachments; restless, uncomfortable, and carried about with every wind of doctrine. All such are kindly and faithfully pointed to 'the old paths,' and 'the good way' in which alone 'they can find rest for their souls.'"—*Banner of the Cross.*

A MANUAL FOR SPONSORS; by the Rev A. D. Traver. 136 pp. 18mo.

Muslin, 31c; half morocco, 23c; paper covers, 14c.

Published and for sale by

DANIEL DANA, Jr., Agent,

Feb 12-5t-ks No. 20 John St., New York.

A LADY with a good musical education and experience, wishes to engage a few pupils for the piano. Address A: W., this office.

Reference, the Rev Mr Eaton. Ja 29-4t$

SELECT FAMILY BOARDING SCHOOL for Young Ladies, Stillwater, N. Y.

The plan of the Rector is to receive a very limited number of pupils, so as to ensure the comfort and privileges of the domestic circle, and at the same time avoid the objections which are supposed necessarily to attach to a large and crowded seminary.

A thorough and efficient course of instruction will be pursued in all the English branches, together with the Modern Languages, Music, Drawing, and painting in oil and water colors.

Stillwater is one of the most healthy, retired, and beautiful localities on the Hudson river; of the easiest access by railroad, being only fourteen miles from the city of Troy.

For circular, stating terms with further particulars, address REV. J. G. DOWNING, St. John's Rectory, Stillwater, N. Y.

References.
Rt Rev J. M. Wainwright, D.D., D.C.L.
Rt Rev W R Whittingham, D.D.
Rev F. L. Hawks, D.D., LL.D.
Rev Wm. J. Kip, D.D. Ja 29-6m

Poetry.

THE AGED PASTOR.

He stands in the desk, that grave old man,
With an eye still bright, though his cheek is wan,
And his long white locks are backward rolled
From his noble brow of classic mould,
And his form, though bent by weight of years,
Somewhat of its primal beauty wears.

He opens the page of that sacred Word;
Not a whisper nor low nor loud is heard;
Even folly assumes a serious look
As he readeth the words of the Holy Book;
And the thoughtless and gay grow reverent there
As he opens his lips in fervent prayer.

He stands as the grave old prophet stood,
Proclaiming the truth of the living God;
Pouring reproof on the ears of men
Whose hearts are at ease in their folly and sin,
With a challenge of guilt still unforgiven,
To the soul unfitted, unmeet for heaven.

O, who can but honor that good old man,
As he neareth his threescore years and ten,
Who hath made it the work of his life to bless
Our world in its woe and wickedness,
Still guiding the few who were wont to stray
In paths of sin, to the narrow way?

With a kindly heart, through the lapsing years,
He hath shared our joys, he hath wiped our tears,
He hath bound the wreath on the brow of the bride,
He hath stood by the couch when loved ones died,
Pointing the soul to a glorious heaven,
As the ties which bound it to earth were riven.

Methinks ye'll ween another day,
When the good old man shall have passed away,
When the last of his ebbing sands have run,
When his labors are o'er, and his work is done
Who'll care for the flock and keep the fold,
When his pulse is still and his heart is cold?

Ye'll miss him then; every look and tone
So familiar now, for ever gone,
Will thrill the heart with inward pain,
And ye'll long and listen for them in vain,
When a stranger form and a stranger face
Shall stand in your honored pastor's place.

Selections for Lent.

We can scarce recall a nobler piece of writing, either in matter or in manner, than the two following paragraphs from Hooker. They are in the best style of this most serene and comprehensive of writers, being equally admirable for the order and sequence of the thought, and for the harmony and mellowness of the expression. The impression is like that of a stream which, though of the greatest depth and swiftness, seems not deep, because so clear, nor swift, because so smooth. Coleridge refers to the passage thus: "If Richard Hooker had written only these two precious paragraphs, I should hold myself bound to thank the Father of lights and Giver of all good gifts for his existence and the preservation of *his writings*." Hooker is speaking of the Festivals and Fasts prescribed by the Church:

First, in this they agree, that because nature is the general root of both, therefore both have been always common to the Church with infidels and heathen men. Secondly, they also herein accord, that as oft as joy is the cause of the one and grief the well-spring of the other, they are incompatible. A third degree of affinity between them is, that neither being acceptable to God of itself, but both tokens of that which is acceptable, their approbation with Him must necessarily depend on that which they ought to import and signify; so that if herein the mind dispose not itself aright, whether we rest or fast we offend. A fourth thing common unto them is, that the greatest part of the world hath always grossly and palpably offended in both; infidels, because they did all in relation to false gods; godless, sensual, and careless minds, for that there is in them no constant, true, and sincere affection towards those things which are pretended by such exercise; yea, certain flattering oversights there are, wherewith sundry, and they not of the worst sort, may be easily in these cases led awry, even through abundance of love and liking to that which must be embraced by all means, but with caution, inasmuch as the very admiration of saints, whether we celebrate their glory or follow them in humility, whether we laugh or weep, mourn or rejoice with them, is apt to deceive, and doth therefore need the more to be directed by a watchful guide, seeing there is manifestly both ways, even in them whom we honor, that which we are to observe and shun. The best have not still been sufficiently mindful that God's very angels in heaven are but angels, and that bodily exercise considered in itself is no great matter. Finally, seeing that both are ordinances well devised for the good of man, and yet not man created purposely for them as for other offices of virtue whereunto God's immutable law for ever tieth; it is but equity to wish or admonish that we avoid Judaism, and as in festival days men's necessities for matter of labor, so in times of fasting regard be had to their imbecilities, lest they should suffer harm doing good.

Thus, therefore, we see how these two customs are in divers respects equal. But of fasting the use and exercise, though less pleasant, is by so much more requisite than the other, as grief of necessity is a more familiar guest than the contrary passion of mind, albeit gladness to all men be naturally more welcome. For, first, we ourselves do many more things amiss than well, and the fruit of our own ill-doing is remorse, because nature is conscious to itself that it should do the contrary. Again, forasmuch as the world over-aboundeth with malice, and few are delighted in doing good unto other men, there is no man so seldom crossed as pleasured at the hands of others; whereupon it cannot be chosen but every man's woes must double in that respect the number and measure of his delights. Besides, concerning the very choice which oftentimes we are to make, our corrupt inclination well considered, there is cause why our Saviour should account them happiest that do most mourn, and why Solomon might judge it better to frequent mourning than feasting houses; not better simply and in itself, but in regard of us and our common weakness better. Job was not ignorant that his children's banquets, though tending to amity, needed sacrifice. Neither doth any of us all need to be taught, that in things which delight we easily swerve from mediocrity, and are not easily led by a right direct line. On the other side, the sores and diseases of mind, which inordinate pleasure breedeth, are by dolor and grief cured. For which cause, as all offences use to seduce by pleasing, so all punishments endeavor by vexing to reform transgressions. We are of our own accord apt enough to give entertainment to things delectable, but patiently to lack what flesh and blood doth desire, and by virtue to forbear what by nature we covet, this no man attaineth unto but with labor and long practice.

Nature's Need of Supernatural Guidance.—The stronger and livelier our instincts of an object wherein standeth our good, the more they send us astray, unless we be taught from without how to shape our course and order our steps. This is especially true in the matter of religion: for the strength of our religious instincts appears in that they have nowhere left themselves unwitnessed: men cannot but worship; yet their worship has always run away from its proper object and manner, save where it has been supernaturally directed. So that, unless we be taught the right way, our instincts of truth and good do but draw us out of the way. It is true, men do from time to time arise, who, both in religion and in other things, reject all counsels and directions for the way as impediments, and think they can get along faster without them: and so, to be sure, they can; faster out of the way; for that must needs impede, which undertakes to guide: in all help there is something of hindrance, because we have to stop and learn how to use it; and men who are confident of going right may well outstrip those who, deeming it better to walk wisely than rapidly, consider their ways, and take heed lest they go wrong. Wherein we may recognize the truth of the saying—"If men were not so soon good, they would not be so often evil; if they were not so wise, they would not be so much deceived." —*Church Review.*

TRENCH'S "LESSONS IN PROVERBS,"
A COMPANION TO "THE STUDY OF WORDS."

Mr. Redfield has received from the author, the Rev. Richard Chenevix Trench, the first sheets of a new book, one of those amiable, ingenious, suggestive books, for so many of which in poetry, literature, and theology, we are indebted to that fine Christian scholar, the Vicar of Itchenstoke. The topic of the new volume is the study of Proverbs, and it is handled in the same general manner as the author's recent highly valued work on "Words." A happier subject for Mr. Trench's pen could not be found. He treats it in a similar course of familiar lectures on The Form and Generation of Proverbs; the Proverbs of different nations compared; The Poetry, Wit, Wisdom, Delicacy, Fairness, Manliness, and occasionally reverse qualities, of Proverbs. If justification were needed for so attractive a theme, Mr. Trench finds it in "the fact that they please the people, and have pleased them for ages—that they possess so vigorous a principle of life, as to have maintained their ground, ever new and ever young, through all the centuries of a nation's existence—nay, that many of them have pleased not one nation only, but many, so that they have made themselves a home in the most different lands—and further, that they have, not a few of them, come down to us from remotest antiquity, borne safely upon the waters of that great stream of time, which has swallowed so much beneath its waves—that some of the greatest poets, the profoundest philosophers, the most learned scholars, the most genial writers in every kind, have delighted in them, have made large and frequent use of them, have bestowed infinite labor on the gathering and elucidation of them."

For a definition of a Proverb, he takes the old remark for a foundation, "that these three things go to the making of a proverb, shortness, sense, and salt," to which he adds as an indispensable requisite the obvious condition of "popularity, acceptance, and adoption on the part of the people." He compares Martial's "epigram upon epigrams" in which everything runs exactly parallel.

> "'Omne epigramma sit instar apis; sit aculeus illi,
> Sint sua mella, sit et corporis exigui;'"

which may be indifferently rendered thus:

> "Three things must epigrams, like bees, have all—
> A sting, and honey, and a body small."

The very shortest proverb which Mr. Trench "knows in the world is this German: Voll, toll; which sets out very well the connection between fulness and folly, pride and abundance of bread. In seeking extreme brevity they sometimes become exceedingly elliptical, so much so as to omit even the vital element of the sentence, the verb. Thus: Sus Minervam; Fures clamorem; Meretrix pudicam; Amantes amentes."

There are aphorisms, not proverbs; "for instance, this word of Goethe's, 'A man need not be an architect to live in an house,' seems to have every essential of a proverb, saving only that it has not passed ever upon the lips of men. It is a saying of manifold application; an universal law is knit up in a particular example, that gracious law in the distribution of blessing, which does not limit our use and enjoyment of things by our understanding of them, but continually makes the enjoyment much wider than the knowledge."

For an illustration of its value and convenience—"the proverb has the same advantage over the word now produced for the first time, which for present currency and value has the recognized coin of the realm over the rude unstamped ore newly dug up from the mine. This last *may* possess an equal amount of fineness; but the other has been stamped long ago, has already passed often from man to man, and found free acceptance with all. The same satisfaction which the educated man finds in referring the particular matter before him to the universal law which rules it, a plainer man finds in the appeal to a proverb. He takes refuge, that is, as each man so gladly does, from his mere self and single fallible judgment, in a larger experience and wider conviction. The explanation of the word 'proverb,' I believe to lie here. One who uses it, uses it *pro verbo*; he employs for, and instead of his own individual word, this more general word which is every man's."

A secret of the success of a proverb is its "employment of the concrete instead of the abstract." Suppose one were to content oneself with saying, "Poverty will be his lot who waits to be rich by other men's deaths," would this trite morality be likely to go half so far, or to be remembered half so long, as the vigorous comparison of this proverb, "*He who waits for dead men's shoes may go barefoot*?" Or again, what were "All men are mortal," as compared with "*Every door may be shut but death's door*?" Or let one observe, "More perish by intemperance than are drowned in the sea;" is this any better than a painful, yet at the same time a flat, truism? But let it be put in this shape; "*More are drowned in the wine-cup than in the ocean*;" or again, in this—"*More are drowned in beer and in wine than in water*" (and these both are German proverbs), and the assertion assumes quite a different character. There is something that lays hold on us now. We are struck with the smallness of the wine-cup as set against the vastness of the ocean, while yet so many more deaths are ascribed to that than to this; and further, with the fact that literally none are, and none could be drowned in the former, while multitudes perish in the latter." We had occasion, in a late number of the *Literary World*, in some remarks on the Philosophy of Style, to comment on this very point, the vitality of the object accompanying the idea.

A remark on the origin of proverbs: "it must be a great mistake to assume, though the error is by no means an uncommon one, that because proverbs are popular, they have therefore originally sprung from the bosom of the populace. The sound common sense, the wit, the wisdom, the right feeling, which are their *predominant* characteristics, alike contradict any such supposition. They spring rather from the sound healthy kernel of the nation, whether in high place or in low; and it is surely worthy of note, how large a proportion of them with the generation of which we are acquainted, owe their existence to the foremost men of their time, to its philosophers, its princes, and its kings; as it would not be difficult to show."

A simply told history of one: "it is well known to the Greek scholar—*The Cranes of Ibycus*, and a proverb to the birth of which a story so remarkable and of so deep a moral interest is attached, that I shall not hesitate to repeat it, even at the risk that Schiller's immortal poem on the subject, or it may be the classical studies of some, may have made it already familiar to a portion of my hearers. Ibycus, a famous lyrical poet of Greece, journeying to Corinth, was assailed by robbers: as he fell beneath their murderous strokes he looked round, if any witnesses or avengers were nigh. No living thing was in sight, but a flight of cranes soaring high over head. He called on them, and to them committed the avenging of his blood. A vain commission, as it might have appeared, and as no doubt it did to the murderers appear. Yet it was not so. For these, sitting a little time after in the open theatre at Corinth, beheld this flight of cranes hovering above them, and one said scoffingly to another, 'Lo, there, the avengers of Ibycus!' The words were caught up by some one near them; for already the poet's disappearance had awakened anxiety and alarm. Being questioned, they betrayed themselves, and were led to their doom; and *The Cranes of Ibycus* passed into a proverb, very much as our *Murder will out*, to express the wondrous leadings of God whereby the secretest thing of blood is continually brought to the light."

We leave for the present, this delightful volume, in which the best popular literature and the spirit of the best scholarship are happily united, promising to return to it in an early number.—*Literary World.*

The Future.—In the language of Daniel Webster, "We shall leave for the consideration of those who shall occupy our places a century hence, some proof that we hold the blessings transmitted from our fathers in just estimation; some proof of our attachment to the cause of good government and of civil and religious liberty; some proof of a sincere and ardent desire to promote every thing which may enlarge the understanding and improve the hearts of men."

Perseverance.—Stephen Girard, at the age of forty, commanded his own sloop, engaged in the coasting trade between New-York, Philadelphia and New-Orleans. He had taken many steps on the ladder of fortune since he was a cabin boy not worth a shilling—but think of his perseverance in mounting that ladder, *step by step*, till he was worth seven or eight millions of dollars!

Miscellaneous Clippings.

Theodore Parker's Creed.—The Boston *Daily Advertiser* gives the following extracts from recently published sermons of Theodore Parker, as exhibiting his creed. They show the rankest infidelity, although under the hypocritical guise of the Christian name. And this is the man who is sent for far and near to lecture before Lyceums to our youth.—*Christian Witness.*

"I do not believe there ever was a miracle, or ever will be; everywhere I find law—the constant mode of operation of the infinite God. I do not believe in the miraculous inspiration of the Old Testament. I do not believe that the Old Testament was God's first word, nor the New Testament his last. The Scriptures are no finality to me. Inspiration is a perpetual fact. . . . . I do not believe the miraculous origin of the Hebrew Church, or the Budhist Church, or the Christian Church; nor the miraculous character of Jesus. I do not take the Bible for my master, nor yet the Church; nor yet Jesus of Nazareth for my master. I feel not at all bound to believe what the Church says is true, nor what any writer in the Old or New Testament declares true; and I am ready to believe that Jesus taught, as I think, eternal torment, the existence of a devil, and that he himself should ere long come back in the clouds of heaven. I do not accept these things on his authority. I try all things by the human faculties."

An American, now traveling in Europe, say that "Dutch babies are the most phlegmatic, contented, independent looking creatures on the face of the globe. They never cry. In order to test this, I pinched several of them as I passed in the crowd. One of them slightly yawned; the others merely gazed placidly at me, but made no sign." Model babies those.

Prosperity of the South.—The New Orleans *Bulletin* says, that the present condition of the planters of the South, in a pecuniary sense, is infinitely more favorable than at any time within the last ten or fifteen years. As a general thing abundant crops of every description have rewarded the farmer, and plenty, if not a profusion, of the necessaries, to say nothing of the dispensable luxuries of life, may be found throughout the length and breadth of the slave holding States.

How to Make a Good Student.—Many years since, when the late Lieutenant-Governor Phillips, of Andover, Mass., was a student of Harvard College, owing to some boyish freak, he left the University and went home. His father was a very grave man, of sound mind and few words. He inquired into the business, but deferred expressing any opinion until the next day. At breakfast, he said, speaking to his wife, "My dear, have you any cloth in the house suitable to make Sam a frock and trowsers?" She replied, "Yes." "Well," said the old gentleman, "follow me, my son." Samuel kept pace with his father, as he leisurely walked near the Common, and at length ventured to ask, "What are you going to do with me, Father?" "I am going to bind you an apprentice to that blacksmith," replied Mr. Phillips. "Take your choice; return to college, or you must work." "I had rather return," said the son. He did return, confessed his fault, was a good scholar, and became an excellent and useful citizen. If all parents were like Mr. Phillips, the students at our colleges would prove better students, or the nation would have a more plentiful supply of blacksmiths.

Barry Cornwall's Essays and Tales in Prose.—There is something of a novelty attending the publication of this book. It bears the copyright of the American publisher in behalf of an English author, a resident in London, and no doubt the copyright will be respected, though its legal force would extend no further than protection to the selection and arrangements of papers which make up the volumes. Mr. Proctor's prose writings have never been collected in England. He has chosen to publish these in the first instance, if not exclusively, in this country, a proof of the cordiality with which English authors are looking to America and not less of the more extensive market open here and rapidly extending for their productions. Mr. Thackeray's audiences to his lectures are another evidence of the reward of intellectual exertion on this side of the Atlantic, showing under the impulses of our free and prosperous development and universal education a much larger proportionate number of persons interested in literary cultivation than in the old world.

Barry Cornwall's Songs have given him his reputation. His early dramatic efforts are now hardly known; from his wanting the variety and—in fact, the true dramatic power. His tragedies would be apt to be but smooth narratives, however they might be chopped off here and there into dialogue—but he has caught the lyrical spirit of the Old Dramatists, their snatches of music and tricks of fancy, and though somewhat forced, there are genuine antique flavors about his songs.

> "It is silly sooth,
> And dallies with the innocence of love,
> Like the old age."

It is noticeable how his genius constantly tends to this art of the lyrical masters. He may begin with a lofty attempt of the Theban Eagle, but he will infallibly find himself narrowing his circuit to the sunny ascent and sudden flights of the lark. There is honor enough in that.—*Literary World.*

Court Scene.—'Sir!' said a fierce lawyer, 'do you on your solemn oath, swear that this is not your hand writing?'
'I reckon not,' was the cool reply.
'Does it resemble your writing?'
'Yes sir, I think it don't.'
'Do you swear that it don't resemble your writing?'
'Well I do, old head.'
'You take your solemn oath that this writing does not resemble yours in a single letter?'
'Y-e-a-s, sir!'
'Now, how do you know?'
'Cause I can't write'

WM. H. DAVIS,
CHURCH ORGAN MANUFACTURER,
67 Macdougal street,

Has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. Ja 29-tf

A GENTLEMAN who has had several years experience in the old country in the formation and training of Church Choirs, would be glad to make engagements with the Music Committees of churches, for that purpose. He would have no objection to become leader in a Choir, and could take the organ in the organist's absence. The Episcopal service preferred. Address "Organist" at this office. Feb 12–2t$

THE GREAT BRITISH QUARTERLIES.
AND
BLACKWOOD'S MAGAZINE.
Important Reduction in the Rates of Postage!!

LEONARD SCOTT & CO., No. 54 Gold st. New-York, continue to publish the following British Periodicals, viz.
THE LONDON QUARTERLY REVIEW, (Conservative.)
THE EDINBURGH REVIEW, (Whig.)
THE NORTH BRITISH REVIEW, (Free-Church.)
THE WESTMINSTER REVIEW, (Liberal.)
AND
BLACKWOOD'S EDINBURGH MAGAZINE, (Tory.)

These reprints have now been in successful operation in this country for *twenty years*, and their circulation is constantly on the increase, notwithstanding the competition they encounter from American periodicals of a similar class, and from numerous *Eclectics* and Magazines made up of selections from foreign periodicals. This fact shows clearly the high estimation in which they are held by the intelligent reading public, and affords a guarantee that they are established on a firm basis, and will be continued without interruption.

Although these works are distinguished by the political shades above indicated, yet but a small portion of their contents is devoted to political subjects. It is their *literary* character which gives them their chief value, and in that they stand confessedly above all other journals of their class. *Blackwood*, still under the masterly guidance of *Christopher North*, maintains its ancient celebrity, and is, at this time, unusually attractive, from the serial works of Bulwer and other literary notables, written for that Magazine, and first appearing in its columns both in Great Britain and in the United States. Such works as "The Caxtons" and "My New Novel, (both by Bulwer,)" "My Peninsular Medal," "The Green Hand," and other serials of which numerous rival editions are issued by the leading publishers in this country, have to be reprinted by those publishers from the pages of Blackwood, *after it has been issued by Messrs. Scott & Co.*, so that subscribers to the Reprint of that Magazine may always depend upon having the *earliest* reading of these fascinating tales.

TERMS.

For any one of the four Reviews,		$3,00 per annum
For any two,	do.	5,00 "
For any three,	do.	7,00 "
For all four of the Reviews,		8,00 "
For Blackwood's Magazine,		3,00 "
For Blackwood and three Reviews,		9,00 "
For Blackwood and the four Reviews,		10,00 "

Payments to be made in all cases in advance. Money current in the states where issued will be received at par.

CLUBBING.

A discount of *twenty-five per cent.* from the above prices will be allowed to clubs ordering four or more copies of any one or more of the above works. Thus, 4 copies of Blackwood or of one Review will be sent *to one address* for $9; 4 copies of the 4 Reviews and Blackwood for $30, and so on.

REDUCED POSTAGE.

The postage of these Periodicals has, by the late law, been reduced, on the average, about FORTY PER CENT.! The following are the present rates, viz.

For Blackwood's Magazine.
Any distance not exceeding 500 miles, 9 cents per quar
Over 500 and not exceeding 1500 " 18 " "
Over 1500 and not exceeding 2500 " 27 " "

For a Review.
Any distance not exceeding 500 miles, 4 cents per quar.
Over 500 and not exceeding 1500 " 8 " "
Over 1500 and not exceeding 2500 " 12 " "

At these rates no objection should be made, as heretofore, to receiving the works by mail, and thus ensuring their speedy, safe, and regular delivery.

☞ Remittances and communications should be always addressed, post-paid, to the Publishers,
LEONARD SCOTT & CO.,
79 Fulton st., entrance 54 Gold st. N. Y.

N. B.—L. S. & Co. have recently published, and have now for sale, the "FARMER'S GUIDE," by Henry Stephens of Edinburgh, and Prof. Norton of Yale College, New Haven, complete in two vols., royal octavo, containing 1600 pages, 14 steel and 600 wood engravings. Price, in muslin binding, $6; in paper covers, for the mail, $5.
Feb. 1852—oam

C. S. BOURNE & BROTHER,
BILL AND EXCHANGE BROKERS,
12 Wall street,
Christopher S. Bourne, Francis Bourne. } Ja 29–3m NEW YORK.

WORSTED PLUSHES, DAMASKS,
MOREENS, &c., suitable for Pulpit and Cushion work

A. W. KELLEY & BROTHER,
IMPORTERS AND JOBBERS,
36 John-street,

Are constantly receiving from Europe a large and full assortment of above named goods, which will be sold low, by the piece or package.
Plushes, Fig. and Plain, all qualities and colors.
Damasks, 3-4 and 6-4, all colors, from low to fine.
Moreens, Crimson, Scarlet, Drab, Green, Blue, &c.
Velvets, Cotton Velvets a full assortment.
Also, Brussels and Tapestry Carpets. Sheetings, Burlaps, Thread, Bindings, Gimp, Webbing, &c. Ja 15–6m

BROADWAY
FASHIONABLE CLOTHING EMPORIUM,
No. 441 Broadway,
ALFRED MUNROE & CO., Proprietors.

The attention of purchasers of CLOTHING is respectfully solicited to our present superb assortment, comprising the most choice styles for
GENTLEMEN AND BOYS.

Our largely increased business flatters us with the belief that our exertions to please our customers, and to offer them at all times a superior assortment of
WELL-MADE GOODS,
and at reasonable prices, have been crowned with success. No pains are now or will hereafter be spared to sustain the reputation we have acquired.

The facilities we enjoy for obtaining at all times the very Choicest Styles of Goods, and the best Materials, enable us to be continually offering to our customers something new and desirable

In addition to our very large assortment of CLOTHING FOR GENTLEMEN, our Stock of
BOYS' AND CHILDREN'S CLOTHING
is certainly unsurpassed, if equalled, by any other establishment in the United States, particularly in that class of goods which we exclusively keep, viz.: WELL-MADE GOODS.

Persons who are still unacquainted with our principles of business are respectfully informed that we
GUARANTEE EVERY ARTICLE SOLD
to be what it is represented, and that we cheerfully return the money when any dissatisfaction exists.
☞ No deviation from marked prices.
ALFRED MUNROE & CO.,
Alfred Munroe, Wm. D. Abbatt. } 441 Broadway, (Between Howard and Grand sts.)
Ja 1b–1y New York.

IVES' MUSICAL SERIES.
NEW METHOD OF TEACHING MUSIC.

Musical A, B, C,	$0 25
Musical Spelling Book	0 50
Musical Reader	0 84
Beethoven Collection of Church Music	1 00
Mozart Collection of Sacred Music	0 84

INTENDED to teach the Art and Science of Music from the foundation of the scale to the highest composition, and to be the simplest and most thorough exposition of the subject ever offered to the public.
It teaches the pupil at once to read music *intelligibly*.
It connects Pitch and Time, and thus insures rapidity.
It keeps before the mind the *abstract pitch* of sounds, as well as their *relative pitch*, pertaining to the Key.
It makes the names Do, Re, Mi, &c., *stationary*, thus doing away with forced transpositions.
It introduces the plan of *Sol-fa-ing*, now universal in Europe, which must come into use here.
Its CHORALS give a sure foundation for intonation and elegance in singing.
The words of its songs and the poetry are throughout beautiful and appropriate.
While the airs and harmonies of the A B C have a character of simple beauty, they become more complex in the Spelling Book, and in the reader we meet selections of the highest kind from the operas and other works of the great masters:—the whole forming a varied and perfect series of exquisite gems. Two objects are thus secured—the interest is kept up to the last, and the expectant pupil led eagerly onward, while at the same time a correct taste is formed.
While Devotional Music has not been neglected in the first three of the series, it is enough to state that the Mozart and Beethoven Collections afford every variety of Sacred Music, and have met everywhere with the most cordial reception. In the former are given the *Christus* and *Miserere* by Zingarelli, with English words adapted.
☞ Principals of Schools, Teachers of Music, and Leaders of Choirs, wishing to examine any of the IVES' SERIES, with reference to their introduction, will be supplied with *free copies* by mail (post paid) by remitting us half of the amount of retail price, to cover postage.
DANIEL BURGESS & Co.,
(Late Cady and Burgess.)
dec25–3mb 60 John Street, New York.

ST. MATTHEW'S HALL,
Port Colden, Warren County, N. J.
The Winter Session.

THE EIGHTEENTH SESSION of this English and Classical Institution, will commence on the 1st of Nov. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.

In connection with the Hall, there is now opened a Female Department, of a limited number of pupils, which, though distinct and separate from the boys department, receives, in all respects, the same care, attention, and supervision, and is under the same laws of discipline and government

Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and daughters and wards at school, will find this Institution to meet their views.

The terms for Tuition, Board, washing and mending, are $85 per session of *five* months, *payable always in advance*; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.

This Institution is now accessible from New York in three hours and a half by the Central Railroad; and from Philadelphia in six and seven hours, by the New Jersey and Central Railroad.

For further information or entrance, early application should be made to the
oct23–tf REV P. L. JAQUES, Rector

THE EVERGREEN FOR 1853.

ON the first of January next will be issued the first number of Vol. X of the Evergreen, or Church Family Magazine.

The Evergreen will continue to be devoted to the interests of the Family and the Church. Its object is to supply wholesome and entertaining reading for the Christian Family, combined with instruction in the great principles of religious truth, to be a welcome visitor in every domestic circle, and an efficient aid in imparting and enforcing that instruction which lies at the foundation of all true usefulness and knowledge.

The proprietor will be aided by the following, among other contributors:
Rev Henry N. Hudson, Rev J. H. Ingraham,
Rev Frederic W. Shelton, Rev Jesse A. Spencer, DD.
"B. T. O." and "O" will also continue their contributions to the Magazine; as will also many others, whose names we are not at liberty to use.

For the purpose of encouraging the formation of clubs, the Magazine will be furnished at the following rates:

1 Copy for one year		$2 00
2 Copies, or more, for one year		1 50 each.
6 "	"	8 00
12 "	"	15 00
20 "	"	23 00
30 "	"	30 00

The payment in all cases to be invariably in advance.

Persons intending to form clubs are requested to do so forthwith, and notify the proprietor of the number of copies wanted, that he may know how to regulate the edition for the ensuing year.

Each number will contain 32 pages and a beautiful steel engraving.

The Evergreen is recommended by
Rt Rev B. T. Onderdonk, D.D., Bishop of New York.
Rt Rev Jonathan M. Wainwright, D.D., Provisional Bishop of New York.
Rev William Berrian, D.D., Rev A. Bloomer Hart,
Rev John McVickar, D.D., Rev W. Walton, D.D.
Rev John F. Schroeder, D. D., Rev Caleb Clapp,
Rev Samuel Seabury, D. D., Rev Alex. S. Leonard,
Rev Joseph H. Price, D. D., Rev G. H. Houghton,
Rev Chas. W. Hackley, D.D., Rev Cor. R. Duffie,
Rev Benj. Evans, Rev Geo. B. Draper.
☞ The postage is *one cent* to all parts of the United States.
All letters to be post-paid and addressed to
WILLIAM H. ONDERDONK,
Proprietor of the Evergreen,
Nov 20–tf 9 Spruce-street, N.Y.

THE CHILDREN'S MAGAZINE.
24 PAGES, 18mo., MONTHLY.

PUBLISHED by the General Protestant Episcopal Sunday School Union.
Terms.—For a single copy, twenty-five cents per annum; for Fifty copies, ten dollars per annum; *Payable always in advance.*

UNDER THE NEW POSTAGE LAW
It will be chargeable with postage as follows:
To any post-office in the State of New York, 3 cents per annum, (*payable by the Subscriber to the Magazine*,) *quarterly, in advance.*
To any part of the United States 6 cents per annum, (*payable by the subscriber to the Magazine*) quarterly in advance.
☞ *For eleven dollars and sixty-eight cents remitted to the undersigned, in current bills and postage stamps, fifty copies of the Magazine will be sent, postpaid, for one year, to any part of the United States. Or, twenty-five copies for five dollars and eighty-four cents, remitted as above.*
The Children's Magazine will enter its 25th year with January, 1853, having a larger list of subscribers than at any earlier period.
No pains will be spared to render it attractive and interesting, as well as instructive.
Those who would subscribe are requested to do so early, *with direction as to the mode of transmission of their numbers.* The mail will in most cases be found the preferable mode. Address orders to
DANIEL DANA, Jr, Agent,
dec11–12t No. 20 John St., New York.

FAMILY SCHOOL FOR YOUNG LADIES.
No. 42 Broad st., Utica, W. N. Y.,
Mrs. Mary Proal Judson, Principal.

THE FOURTH YEAR of this School will commence on Wednesday, the first day of September, 1852.
Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.
Trinity Hall, July 10. jy24–tf

WILL be Published in the City of New-York, on SATURDAY, February 5th, by PUDNEY & RUSSELL, No 80 Broadway (nearly opposite Trinity church), and at the Book Store of Stanford & Swords, 137 Broadway, the first number of
THE CHURCH JOURNAL,
Established for the diffusion of intelligence, chiefly Ecclesiastical and Religious, and for the furtherance of the Gospel of our Lord Jesus Christ, as taught in the Ancient Creeds and the Book of Common Prayer.
The size will be folio, of eight pages; and the paper and printing, of the best quality.
Published at two dollars and fifty cents per annum if paid in advance, or three dollars if collected.
Any person remitting twenty dollars shall receive ten copies of the Paper for one year, mailed according to his directions.
All communications intended for the Editorial department of the Paper should be directed to the Editors of The Church Journal, 80 Broadway; and all letters on business, to Pudney & Russell, Publishers, 80 Broadway.
Feb 4–3t$

COMMUNION FURNITURE.
FLagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by LUCIUS HART.
Ja 1b–1y

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.
NELSON JARVIS, Clerical Tailor.
March 30, 1850–tf No. 120 Bleeker st. cor Wooster st.

Geneva Institute for Boys.
CONDUCTED BY
D. PRENTICE, LL. D., AND A. T. GIBSON, A. M.

THE above High School is in operation in Geneva, New York, on the immediate banks of the beautiful Seneca Lake. It is designed to embrace all the discipline and kindly control of the family, with the order of the recitation room. Every branch of English study is pursued, and great care is taken in the thorough preparation of young men for College. It is the design not only to furnish careful education of the mind, but thorough moral and physical training. Each will be diligently pursued. The year is divided into four terms of eleven weeks each. The next term will begin September 1st.
Expenses.—$200 per year, including Tuition, Board, Washing, a furnished Room, Fire and Lights, payable quarterly in advance.
References.—Rev. Dr. Berrian, Rev. Wm. Walton, D. D.
Aug 28 6m

$1,524,258.
STATEMENT OF
THE MUTUAL BENEFIT LIFE INSURANCE COMPANY.
On the First Day of October, 1852
Office, No. 11 Wall Street.

In seven years from its commencement, this company, after paying expenses, also dividends to the amount of $227,000
Has paid losses amounting to 790,663
And has now invested, drawing interest, 1,524,258
The recipients of the money paid for losses were
164 Widows,
580 Children,
19 Parents,
17 Brothers and Sisters,
66 Creditors.
ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President.
B. C. Miller, Secretary.
J. P. Bradley, Mathematician.
L. C. Grover, Counsel.
James Stewart, M. D., Medical Adviser.
JOS. L. LORD, Agent, New York.
N B The company has complied with the law of this State, and deposited with the Comptroller $100,000 tf

H. PILCHER & SON,
Organ Builders, Newark, New Jersey.

FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.
Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

CHURCH BELLS.
CHURCH, Factory, Steamboat, and Locomotive Bells Constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell; thereby prolonging its sound. Hangings complete (including Yoke, Frame and Wheel), furnished if desired.
An experience of 30 years in this business by their late father, enabled him to ascertain the best form for bells, the combiuation of metals, and degree of heat requisite for securing in them, the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and who will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chinese and heavy Alarm Bells for different parts of the Union and Canada.
Mathematical Instruments will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyor's Compasses, (plain, nonious and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.
All communications promptly attended to.
ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1851.—d6tf

JUST RECEIVED FROM THE LONDON PUBLISHERS.
SYMPATHIES OF THE CONTINENT, or, Proposals for a New Reformation, by John Baptist Von Hirscher, D.D., Dean of the Metropolitan Church of Freiburg, Breisgau, and Professor of Theology in the Roman Catholic University of that city. Translated and edited with notes and introduction by the Rev. Arthur Cleveland Coxe, M. A., 12mo. $1.
TRACTS FOR THE CHRISTIAN'S SEASONS.—First series, 4 vols, 12mo. $4 50.
Second series, 4 vols, 12mo. $4.
TRACTS FOR PAROCHIAL USE. By contributors to the Tracts for the Christian Seasons, 7 vols, 12mo. $7.
ELEMENTS OF NATURAL THEOLOGY. By James Beaven, D.D., 12mo. 50 cts.
Also, cheap editions of many standard works of English divines.
Orders may be addressed to
DANIEL DANA, Jr., Agent,
Nov 6–tf 20 John St., N. Y.

EPISCOPAL COLLEGIATE INSTITUTE, Clifton, Staten Island, Rev. T. Towell, A. M., Principal.
The eighteenth session of this Institution will commence on the 1st of November, and as the number is limited, to secure an admittance an early application is necessary. The situation is one of the most elevated and lovely spots on the Island, quite removed from any contiguous dwellings, commanding a beautiful view of the Bay, possessing the benefits of its invigorating air, uniting all the advantages of a country marine residence, and within half an hour's sail of the city of New York.
The Principal, aided by the most experienced Professors Classical, Mathematical, French, Spanish, and Italian departments, devotes his entire time and attention to the religious, intellectual and physical training of his pupils. Any Parish supplying five pupils is entitled to the Board, Tuition, &c. of one pupil. The Principal is permitted to refer to the following Bishops, clergymen and laymen:
The Rt Rev W H DeLancey, D.D., LL.D.
Rt Rev A Potter, D.D. LL.D.
Rev W Berrian, DD, Rev F L Hawks, DD,
Rev T H Taylor, DD, Rev E Y Higbee, DD,
Rev B I Haight, DD, Rev W Morris, LL D,
Rev J Spencer, DD, Rev Wm Walton, DD.
LAYMEN.
Wm H Aspinwall, Esq, John J Boyd, Esq
Messrs D Appleton & Co, R C Wetmore.
Sept 25–6m$

CLASSICAL AND COMMERCIAL BOARDING SCHOOL FOR BOYS, in the beautiful and healthy village of Ridgefield.
The object of the Rector will be to impart as complete a knowledge of the branches taught, as can be obtained in any school of the kind: and at the same time no efforts will be spared to cultivate the moral and physical powers in harmony with the intellectual. Pupils will be prepared for admission to any college, or for entrance upon business.
There will be two sessions in a year, of twenty-two weeks each—commencing on the first of May and of November respectively. The charge for Tuition, Board, Washing, &c., will be $75 per session, *payable in advance.* Modern Languages and Music *extra.*
For more particular information address, the Rev. D. F. SHORT, Ridgefield, Conn.
REFERENCES.
Rt. Rev. T. C. Brownell, D. D. LL. D.
Rt. Rev. John Williams, D. D,
Rev. W. C. Mead, D. D., Norwalk.
Rev. S. Seabury, D. D., New York
Rev. J. H. Price, D. D "
Rev. E. Y. Higbee, D. D. "
Rev. Wm. Walton, D. D. "
Rev. Richard Cox "
Sep 11–6m

BOARDING SCHOOL FOR BOYS.
Scarsdale, Westchester County, New York.
Rev. W. W. Olssen, A.M., Prin.

THE TWO TERMS of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.
For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 12 John St. or D. Appleton, 200 Broadway.
Oct 4, 1851 —tf

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.
THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.
GEORGE JARDINE,
548 Pearl Street, near the City Hospital, Broadway, established 16 years.
N. B.—Powerful and sweet-toned Church Organs, from $003 upwards.

CLERICAL TAILOR.
NELSON JARVIS, Merchant Tailor, New York has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.
Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.
The Clerical Department embraces the following articles to wit—
Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.
April 16, 1850—tf

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly as certained and certified. jne

ESTABLISHED 1810.
JOSEPH BATTIN, Importer and Dealer in HOSIERY & GLOVES of every description.—Lambswool, Merino, Silk and Cotton Undershirts and Drawers, Wholesale and Retail.
mar20, 1yr 288 Greenwich st., New York.

CHURCH ORGANS.
FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleeker street, cor. Cottage Place.
One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.
One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.
Organs from two to 12 stops always in a state of forwardness.
Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.
N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.
April 20, 1850—tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.
THE objects of this society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.
Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this society, shall, if not *physically* disqualified, be entitled thereto upon a written application, and upon payment of the prescribed Fee and dues.
Every Layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.
Counsellor,
The Bishop of the Diocese, ex-officio.
Officers for 1853:
President:
FREDERICK W. WELCHMAN, 84 Broad st.
1st Vice President: Jas. Warren, 54 Front street.
2d " " Thos. P. Cummings, 82 Beaver-st.
Corresponding Secretary:
WILLIAM A. DUNCAN, 116 William street.
Recording Secretary,
THOMAS F. FRANK, 67 Varick street.
Treasurer;
CHARLES P. BURDETT, 74 South street.
Pamphlets containing the Constitution, By-Laws, &c. of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.
The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.
Every clergyman of the Church, in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership, upon payment of the prescribed fee and dues.
Every Layman baptized or confirmed in the P. E. Church is eligible for membership, if a resident of Brooklyn, and between the age of 18 and 55 years.
Counsellor.
The Bishop of the Diocese, ex-officio
Officers for 1852–3.
President, Geo. L. Willard, Montague st., near Clinton.
First Vice President, Alfred G. Stevens, 43 Fulton st.
Second " Frederick W. Welchman, 5 Douglas st
Cor. Secretary, George Hall, 291 Fulton st.
Rec. " Samuel B. Caldwell, 168 Sackett st.
Treasurer, T D Meigs, Cumberland st. near Atlantic.
Trustees.
William W. Russell, Dan Marvin,
B. J. Hathaway, M. H. Hyde,
Henry G. Nichols, W. H. Beare,
Charles H. Birney, A. Flower,
F A. Paddock, P. Donaldson,
J. Blackmore, M. D., J. B. Pentreath.
George W. Southwick.
Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its officers or members.
May 8–tf

SOMETHING FOR THE YOUNG.
The first number of the Standard-Bearer, an Illustrated Monthly Magazine for the young, published under the supervision of the Executive Committee of the Evangelical Knowledge Society, will be issued on the 19th of the present month. In this periodical, it is designed to furnish a valuable help in the work of Sunday School and home training, in the accomplishment of which purpose no pains will be spared in providing both literary and pictorial attractions.
Terms.—Twenty-five cents per annum for a single copy, or ten dollars for 50 copies, payable in advance. Subscriptions will be received by Mr. A. D. F. Randolph, agent, 683 Broadway, or by Messrs. Stanford & Swords, 137 Broadway. Communications for the Editor, post-paid, may be sent to the latter place, 137 Broadway, where a box is provided. The volume will commence with the July number. It is therefore desirable that all subscriptions should run from the date.
Persons applying (post paid) to the agent, Mr. Randolph, and enclosing a stamp for the postage of the Magazine, will receive the first (specimen) number. jy17tf

CHURCH ORGANS.
HENRY ERBEN, 172 CENTRE ST., Offers the following organs for sale at reduced prices:
A second-hand English Organ with two sets of keys, and one-a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.
Two organs, with 10 stops each, in Gothic, and Grecian cases. Six organs, with 8 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.
Four second-hand organs, for sale or to hire.
For further particulars, enquire at the Manufactory.
New York, Sept. 6, 1851.

BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press. These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.
We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.
STANFORD & SWORDS,
Church Publishing House.
1y 139 Broadway.

THE CHURCHMAN,
Is published every Saturday, for the Proprietor, at No. 9 Spruce street, New York (up stairs).
It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Prot. Episcopal Church, and to this end sets forth, elucidates, and, when necessary, defends those principles and that policy, which have ever characterised the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled to promote "The united interests of the Gospel and the Church."
—TERMS.—
Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the option of the proprietor.
JOHN HECKER, Proprietor.